The Noble Bequests

The Will of Imām Aĥmad Riđā Khān al-Baraylawī



MAWLANA HASANAYN RIDA KHAN

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Translation and Notes
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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

PREFACE

All praise to Allāh ﷻ the Sustainer of creation. Blessings and peace upon our master Muĥammad ﷺ who was made king of creation, the chieftain of prophets and messengers; he was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us to truth and make us tread upon the right path. Allāh táālā says:

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ

Except those who believed and did good deeds;
and enjoined that which is righteous
and exhorted [one another] to be forbearing.[1]

In a ĥadīth reported in *Waşāyā*[2] from Qays ibn Qabīşah attributing to the Prophet ﷺ: "One who does not leave a bequest will not be allowed to speak among the dead." He was asked: "Will the dead speak?" He replied: "Yes, and they will be allowed to meet each other."[3]

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[1] Sūrah Al-Áşr, 103:3.

[2] Suyūţī attributes it to Abū al-Shaykh Ábdullāh ibn Ĥayyān al-Aşbahānī [274-367 AH].

[3] *Sharĥ al-Şudūr*, Jalāluddīn Suyūţī, 43/1.

Waşiyyah is a bequest, a testament and advice or an exhortation to do something or to refrain from something. While it is usually meant to be an instruction to dispose of one's wealth,[4] it is also meant as the last wish of the departing soul; or as advice, counsel and a testament for those they leave behind. Bequests, both oral and written, have been made by great men down the ages and compiled by scholars such as Ibn Abi'd Dunyā[5] in *Kitāb al-Muĥtađarīn* and Ĥāfiż Ibn Zabr al-Rabaýī[6] in *Waşāyā al-Úlamā*. Among separate volumes, the *waşāyā* of Imām Ĥārith al-Muĥāsibī,[7] Ibn al-Jawzī,[8] Sulţān al-Úlamā Ibn Ábd al-Salām[9] and Imām Taqīyuddīn al-Subkī[10] are famous.

Waşāyā of great people are a source of knowledge and a call to action; an exhortation to reflect upon life, and a shining light that illuminates our way, as we trudge along the path of life towards a destination called death.

This work contains the written and spoken *waşāyā* of Alahazrat and a historical account of events preceding and following the demise of Alahazrat, compiled by Mawlānā Ĥasanayn Riđā Khān.

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[4] It is recommended [*mustaĥab*] to write a will if one does not have any rights of Allāh due upon him; and obligatory [*wājib*] if rights such as a pilgrimage that was not done [in spite of means and capability] or unpaid zakāt or obligatory fasts and prayer due upon oneself [*Bahār e Sharīát*, vol.19 Cf *Fatāwā al-Hindiyyah* 6/109 etc.]

[5] Imām Abū Bakr Ábdullāh ibn Abi'd Dunyā [d. 281 AH] is a famous ĥadīth scholar.

[6] Ĥāfiż Abū Sulaymān Muĥammad ibn Ábdullāh Ibn Zabr al-Rabaýī [d. 379 AH].

[7] Abū Ábdullāh Ĥārith al-Muĥāsibi [d. 243 AH] whose book *Naşāyiĥ al-Dīniyyah* is published by the name *Waşāyā* in 448 pages.

[8] Ĥāfiż Abu'l Faraj Ábd al-Raĥmān ibn al-Jawzī [d. 597 AH] in his book: *Laftatu'l Kabid*.

[9] Sulţān al-Úlamā Ábd al-Ázīz ibn Ábd al-Salām al-Sullamī [d. 660 AH] who wrote a *Waşiyyah* beseeching Allāh.

[10] *Wasiyyah* of Imām Abu'l Ĥasan Álī ibn Ábd al-Kāfī al-Subkī [d. 756 AH].

In a newer edition of the *Waşāyā* with Mawlānā Ĥasan Melsi's notes, funeral prayers have been omitted. I have retained all the prayers [transliterated] as well as the brief biography by the author at the end of the book. The oratorical essay by Shaykh Sayyid Muĥammad Kichauchawī is also retained as it was a part of the book originally published by the author. All additional material is included in footnotes and appendices. The author's own footnotes are differentiated by prefixing the footnote with the initials **MHR** [Mawlānā Ĥasanayn Riđā]. Various mistakes in the printed edition of the book have been corrected in the translation and duly noted; all the funeral prayers listed in the book were originally compiled by Alahazrat himself, which have been verified and corrected, referring to his *Fatāwā al-Riđawiyyah*.

Only transliterations of prayers and the two odes [mentioned in the *Waşāyā*] are included in this edition; in-shā'Allāh, we hope to add translations in a future edition.

Many thanks to brothers Noori and Aqdas for their suggestions and corrections during the review of this translation.

wa billāhi't tawfīq.

Abu Hasan
22nd Şafar 1437 / 5th December 2015

عرش پر دھومیں مچیں وہ مومن صالح ملا
فرش سے ماتم اٹھے وہ طیّب و طاہر گیا

AUTHOR'S PREFACE

بسم الله الرحمن الرحيم

الحمد لله وكفى والصلاة والسلام على عباده الذين اصطفى
وعلى آلــه وصحبه وحزبه وابنه مدى الـــــــــدهر أبدا أبدا

For the reason that this epistle contains the final written testament[11] of Alahazrat[12] رَحِمَهُ ٱللَّٰهُ, I felt it necessary to include the counsel and words of advice that he imparted, even as he lay ailing in his last days.

Anyone who sat in his company would take away valuable pearls of wisdom; fortunate are those who listened to him, took his counsel to heart and acted upon his advice. It is of immense regret that everything he said was not written down at that time itself, and only a few things that I can recollect from memory are inscribed here. I will also mention the circumstances and important events at the time of his demise.

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[11] *Waşiyyah* or pl. *waşāyā*.

[12] Alahazrat Imām Aĥmad Riđā Khān al-Baraylawī [1272-1340 AH / 1856-1921 CE].

The Muslims of Bareilly gave Alahazrat a grand reception when he returned from Bhowālī[13] on the 14th of Muĥarram, 1340; Bareilly was humming with activity once more.

While Alahazrat رَضِيَ ٱللَّٰهُ عَنْهُ was staying in Bhowālī, he had suffered a heart attack[14] which had made him very weak. Both locals and visitors from far flung places came in droves to visit him[15] and for *bayáh*.[16] In spite of his weakness, he would enrich his audience and those who came to visit him with advice and knowledge.

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[13] Bhowali is a hill station in Nainital district; previously in the state of Uttar Pradesh, it is now in Uttarakhand after the division of the state. It is approximately 140 km from Bareilly. Alahazrat had become weak because of illness. Ramađān of 1339 fell in the peak of summer [around the 9th of May 1921] when temperatures reach 40° C, and in May-June, the time of fasting is more than 15 hours. That he was above sixty, the hours of fasting were long, that it was the height of summer, and he was still unwell and recovering from illness are all satisfactory conditions for exemption from fasting; yet, Alahazrat ruled that he could fast, if the weather was cool; hence, it was obligatory upon him to relocate to a cooler place, such as a hill station, as he could afford it as well. Therefore, he went to Bhowali in late Shábān 1339 [April 1921], as Mawlānā Ĥasanayn explains further, and stayed there until his return five months later in Muĥarram 1340 [September 1921].

[14] *dard-e-pahlū ka dawrah* which is most likely a mild heart-attack.

[15] *íyādat*: visiting the sick is a courtesy as acknowledged by all. In Islām, it is a sunnah, and deemed as a duty of a Muslim to visit his brother if he has fallen sick or is recovering from illness; one also merits a reward [*thawāb*] for acting upon this sunnah. Visiting an Islamic scholar, to seek his blessing [*barakah*] to ask him to pray and to learn from him is also a noble deed, thus amplifying the reward.

[16] Pledging allegiance to a shaykh; whereby the disciple takes an oath to be a good Muslim, to follow the sharīáh, to spend time in remembrance [*dhikr*] and be mindful of the Right of Allāh táālā. This also establishes a link until the Prophet عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ via a continous chain of shaykhs, who have successively pledged allegiance to their own shaykhs until the companions such as Sayyidunā Álī and Sayyidunā Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُمَا who in turn have made bayáh with RasūlAllāh عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ.

There was never a gathering or a meeting in which Alahazrat did not talk about the King of Madīnah ﷺ; in fact, in those days when he was unwell, he would speak about RasūlAllāh ﷺ more than usual. He would pray for a beautiful end[17] for himself and for all Muslims. His fear and awe[18] for the Majesty of Allāh was such, that when he mentioned those Ĥadīth which cause tenderness of heart,[19] he and his audience would weep so much that eventually, silent tears would turn to loud sobs.

He would often say: "Whoever dies upon faith has gained everything." Sometimes, he would say: "If He forgives, it is on account of His Mercy; If He does not forgive, it is His justice."[20]

During the *úrs*, at the time of *qul-sharīf*,[21] Alahazrat summoned those gathered inside his room and gave his final sermon; this was the last gathering in which he spoke to teach, admonish and advise.

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[17] *ĥusn e khātimah*: That is, to die upon faith, as a Muslim. Because deeds are dependent upon the ends, *innama'l aámālu bi'l khawātīm*, [*Bukhārī*, #6607]

[18] *khashiyyah, tađarruú*; is fear – but not ordinary fear; this is the fear arising out of love and beholding the Glory of Allāh táālā and the cognition of the Greatness and Absolute Independence of the Lord Almighty – with an acute awareness and acknowledgement of one's own smallness and shortcomings, one's abject dependence on the Mercy of the Just and Almighty Allāh – that while His Mercy is Encompassing, His Wrath and punishment is terrible and fierce. We beseech His Mercy and Protection from His own Wrath.

[19] *aĥādīth al-riqāq*.

[20] Alahazrat would mention these, fearing for his own self and hoping to attain a beautiful end. Thus, are the accomplished who are not arrogant about their achievements and heedless about the Majesty of Allāh táālā or Divine Wrath. The most sincere and faithful believer walks on a delicate balance of hope and fear of His Maker.

[21] Recitation of Sūrah Fātiĥah and Sūrah Ikhlāş, by the entire congregation; the reward of which is donated to the deceased, or in case of úrs, to the Awliyā'a. This is the culmination of such a gathering.

Mawlānā Amjad Álī wrote down some of it, upon the bidding of Alahazrat himself – unfortunately, these written sheets were mixed up with other papers and have not been found until now.

I have compiled some of those precious words[22] that he said, as his spoken testament, on the day of *úrs*,[23] which I present to the reader.

[22] Citing from memory and that which I can recall.

[23] The written record of which has since been lost.

HIS SPOKEN BEQUEST

My dear brothers!

I do not know how many more days I may remain with you.[24] After all, there are only three stages in life: childhood, youth and old-age. Childhood departed and youth came; and then youth departed and old-age has come; where is the fourth period that one may anticipate, look forward to, or wait for it? Only the coming of death is awaited.

Allāh táālā is Omnipotent; He may grant us a thousand such gatherings and such sessions – with all of you present and I, speaking and teaching...

But, on the face of it, any such hope has faded. At this juncture, I wish to make two bequests to you all. The first bequest is that of Allāh ﷻ and His Messenger ﷺ and the second is my own.

The First Bequest

You are the artless and naïve lambs of Muşţafā ﷺ and you are surrounded by wolves on all sides – seeking to lead you astray and to tempt you towards strife and tribulation.[25] Thus, attempting to take you to hell along with them. Protect yourselves, escape and flee from them.

There have been so many sects; there are the Deobandis, the Rāfiđīs, the Naturalists,[26] the Qadiyānīs, the Chakdālwīs and others. Now, there is a

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[24] *lā adrī mā baqāyī fīkum.*

[25] *fitnah.*

[26] Neychari – followers of the Naturalist Sir Syed Aĥmad Khān of Aligarh, who refused to believe in miracles and other such concepts; and attempted to explain supernatural and extraordinary phenomena mentioned in the scriptures as allegories and metaphors.

new sect of Gandhians[27] who have assimilated [features of] all of the above. These are all wolves, waiting to pounce upon your faith. Guard your faith from their attacks.

RasūlAllāh ﷺ is a light from the Lord Almighty جَلَّ جَلَالُهُ. His companions[28] were illuminated by him; they illuminated their followers,[29] and who in turn illuminated their successors.[30] The successors illuminated the mujtahid imāms[31] and we became radiant taking light from them. And now, we are telling you: take this light from us – it is necessary that you become illuminated by us. This light is the true and sincere love of Allāh and His Messenger, the respect and veneration due to them, the service of the friends of Allāh and to honour them and to bear enmity towards those who are enemies of Allāh and His Messenger.

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[27] Alahazrat is talking about those who would call themselves Muslims and were so enamoured by Mohandas Gandhi, that they admitted him and his counsel in their religious affairs and were willing to accept his opinion, even if it conflicted with Islām. It is well-known that he was a staunch polytheist, whose last words were "Hey Ram" invoking Ram, whom Hindus worship as god. If it were worldly matters, and only the issues of polity, it would not be odious – as anyway, we can cooperate and collaborate with non-Muslims. These Gandhians, Alahazrat talks of, are apparently Muslim scholars who sought to eliminate the fundamental difference between Muslims and Non-Muslims and compromise on Islamic issues to please them. See Alahazrat's *Maĥajjah al-Mu'tamanah fī Āyah al-Mumtaĥanah*, in which he explains that being courteous with non-Muslims or having worldly relations with them, being just to them and peaceful cooperation is not the same as admitting them or their opinions in our religious affairs.

[28] *Şaĥābah.*

[29] *Tābiýīn.*

[30] *Tabá al-Tābiýīn.*

[31] Among mujtahid imāms, four are most famous and only their schools survived: Imām Abū Ĥanīfah, Imām Mālik ibn Anas, Imām Muĥammad ibn Idrīs al-Shāfiýī and Imām Aĥmad ibn Ĥanbal رَضِيَ اللَّهُ عَنْهُمْ.

If you find anyone being disrespectful towards Allāh and His Messenger, regardless of how beloved they are to you – distance yourselves from them immediately and forsake them.

If you see someone insulting the Messenger of Allāh, in the slightest manner – regardless of how much you respect him and consider him as an elder, cast him off as you would discard a fly fallen in a glass of milk.[32]

I have been saying this from an age, when I was nearly fourteen,[33] and I repeat it once again.

Indeed, Allāh táālā will make someone among His slaves to stand up for the aid and defence of His religion; but I do not know how he might be and what he may tell you. Therefore, listen to me carefully – the Proof of Allāh[34] has been established;[35] and I will not come back from my grave to tell you once more. Whoever listens to this and accepts can await radiance and salvation on Judgement Day; and he who does not accept will suffer darkness and perdition.

This bequest is on behalf of Allāh and His Messenger. Those who are present here should listen to this and accept it; and convey it to those who are not present.

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[32] That is, do not think twice to discard such a blasphemer – even if he were someone you respected and venerated prior to his committing such a blasphemy, *al-íyādhu billāh*.

[33] He actually says 'a quarter short of fourteen', which sounds fine in Urdu idiom but may not sound proper in English, hence the translation. He is probably alluding to the age when he became a mufti and was authorised to issue legal edicts. He has himself written that he was precisely 13 years, 10 months and 5 days old at that time.

[34] *Ĥujjat Allāh.*

[35] Alahazrat is talking of issues debated in his own lifetime, hence his saying that: "I will not come back from the grave to explain it to you once again.."

The Second Bequest

The second is my own bequest [addressing the gathering:]

None of you let me suffer any harm or hardship. You folk did my chores and my work, and did not let me do it myself. May Allāh táālā give you all a great reward. I hope and expect that I will not suffer any pain in my grave because of you.[36] I have forgiven all my rights upon everyone in Ahl al-Sunnah, purely for the sake of Allāh.

And if I have trespassed upon the rights of any among you, I humbly and sincerely, with folded hands,[37] ask you to forgive me your rights I might have violated. It is obligatory upon those who are present here to convey this to those who are not-present and obtain forgiveness on my behalf.

[*At the close of this session, he said:*] By the Grace of Allāh táālā, religious edicts have been issued from this house for more than 90 years. My grandfather – may Allāh's mercy be upon him – did this service for a long time; when he passed away, in his place, he left my illustrious father – may Allāh sanctify his secret. I began sharing his work at the age of fourteen, and a few days later, I also assumed the responsibility of leading prayer.[38] Thus, at a very young age, I relieved him of his burden; when he passed away, he left me in his place.

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[36] Imām Suyūţī lists a number of ĥadīth in *Sharĥ al-Şudūr*, among which is reported by Imām Aĥmad in *Musnad* and Ĥākim Tirmidhī in *Nawādir al-Uşūl* and Ibn Mandah; narrated by Anas that RasūlAllāh ﷺ said: "Verily, your deeds will be presented to your relatives and family who are deceased; if they are good, they will be pleased and if otherwise, they will say: O Allāh, do not give them death until you give them guidance, just as you have guided us" [*Sharĥ al-Şudūr* 41/1 Cf. *Musnad Imām Aĥmad*]. In another ĥadīth reported by Ibn al-Mubarak from Abū Dardā'a: "Your deeds will be presented to your dead who will be pleased or unhappy [accordingly]." [*Sharĥ al-Şudūr*, 41/10].

[37] In the subcontinent, the gesture of folding hands is meant to indicate utter humility.

[38] In the local masjid, close to his ancestral home.

Now, I leave you three in my place. You,[39] Muşţafā Riđā[40] and your brother Ĥasanayn[41] – if you all work together, you will be able to fulfil your duty and Allāh táālā will help you in your efforts.

[**MHR:**] *After this, he prayed for his survivors,[42] for them to serve the religion and for increase in their knowledge.[43]*

Upon these words, everyone in the gathering began to weep audibly, and the uncontrollable sobbing will be remembered the rest of my life. His hinting of his approaching demise was only not on this day; he would keep reminding of his departing until the day he passed away, with such confidence and precision that it appeared as if he were recounting the events of his death like clockwork.

I am compelled to say that just as Alahazrat رَحِمَهُ ٱللَّٰهُ *was peerless and oustanding among scholars in recent times, he was also eminent and held a position of distinction among the ranks of Awliyā'a. There are many such incidents that are testimony to that, from which, I shall now narrate a few happenings at the time of his demise.*

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[39] **MHR**: This was addressed to his elder son, my master, Shaykh Mawlānā Ĥāmid Riđā Khān.

[40] Alahazrat's younger son.

[41] The author of this compilation and Alahazrat's nephew.

[42] These three esteemed personalities, other relatives and students.

[43] **MHR**: [He prayed in these words:] O Allāh, do not disgrace these frail hands that have always been raised only in supplication and to beseech You."

ANTICIPATION OF HIS OWN DEMISE

Alahazrat was staying in Bhowālī[44] in the Ramađān of 1339 AH. His third[45] daughter was staying in Nainitāl for treatment as she had been ill for nearly three years; her condition had become so deteriorated that many times, hope for her survival was given up. When Alahazrat came to Nainitāl for Eid prayer, he went to visit her. She complained of her suffering and that her condition had worsened. When he left, he told her: "Allāh willing, I will not suffer the wound of your parting." Even though, her condition was more critical than his, she survived him. She passed away merely 27 days after the demise of Alahazrat, on the 23rd of Rabīý al-Awwal, 1340. To Allāh we belong, and towards Him is our return.

Two days before his demise, on Wednesday, he had severe convulsions; he asked my elder brother Ĥakīm Ĥusayn Riđā Khan to check his pulse, and he couldn't find it. Alahazrat asked: 'How is the pulse?' Alarmed, he replied: "The pulse is absent due to weakness."[46] Upon this Alahazrat asked: "What day is it today?" He was told that it was a Wednesday.

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[44] **MHR**: There is a reason for his going to Bhowālī. Alahazrat's concern for fulfilling obligations [*farāyiđ*] was in the extreme, and for this, he was willing to endure hardship to the maximum extent possible, an attribute of accomplished Awliyā'a. In the final years of his life, Alahazrat had become very weak due to various illnesses, and he was so frail that he was incapable of fasting in summer months. Yet, the fatwā he issued for himself was: The hillstation is quite cool [even in summer], and it is possible for him [Alahazrat] to fast if the weather is cool. Therefore, it became obligatory for him to go to the hillstation and fast in Ramađān, as he could also afford the means to do so.

[45] *Manjhli* is actually the middle-one; since Alahazrat had five daughters, it can be assumed that she is the one mentioned here. Allāh knows best.

[46] "Diminished or absent pulses in the various arteries examined may be indicative of impaired blood flow due to a variety of conditions." [*Clinical Methods*, Hill and Smith] See: http://www.ncbi.nlm.nih.gov/books/NBK350/

Alahazrat said: "Friday is the day after tomorrow."[47] And then he began to repeat *ĥasbunAllāh wa niýma'l wakīl*.[48] People of the household wished to stay awake on Thursday night, in case he needed something, but Alahazrat forbade them; when they insisted he said: "Allāh willing, this is not the night that you think it will be. Just go to sleep all of you."

On the day of his demise, he said: "Last Friday, I went on a chair;[49] today, I may go on a couch.[50] Do not delay the Friday prayer because of me."

Chaudhary Ábd al-Ĥamīd Khān, the headman of Sahawar[51] and the author of *Kanz al-Aākhirah*, and a devotee of Alahazrat, had come to visit him some time before his demise. He told Alahazrat: "Ĥakīm Áābid Álī Kawthar is an experienced physican in Sitāpūr;[52] he is a proper sunni and an old friend of mine. In my opinion, we should have him summoned here." Alahazrat replied: "It is human nature. Man keeps trying different treatments[53] until the last moment, and does not realise that the time for medication is over."

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[47] **MHR**: I was present at that time; and it occurred in my heart that the Imām of Ahl e Sunnat will not remain with us after this Friday.

[48] Allāh táālā is sufficient for us; and He is the best Disposer of affairs.

[49] **MHR**: Alahazrat would go to all the five prayers to pray in congregation, even when he had become so weak that he couldn't walk; he would be carried on a chair for the congregation. But after his return from Bhowālī, he had become extremely frail and would go to the congregation only on Fridays until the previous week.

[50] *chār pā'i*: is a bedstead or a couch; also used to mean a bier.

[51] It is a town in Kasganj district of Uttar Pradesh; about 100 km from Bareilly.

[52] Sitāpūr is a town and municipal board in Sitāpūr district in Uttar Pradesh.

[53] *Tadbīr* means to plan; in Urdu, it also means treatment, medicine.

On Friday, Alahazrat did not eat or drink anything. My brother Ĥakīm Ĥusayn Riđā Khān was present at his bedside. Alahazrat had a dry burp and he said: "Remember, my stomach is empty;[54] that is why this is a dry burp." Still, he went to the toilet carried on a chair to relieve himself.

He began making preparations for his journey to the hereafter, from the morning itself. He had all the endowments concerning property, written down and completed; he donated one-fourth of his property to various charities; and the rest, he distributed to his heirs according to *endowment to children*.

Thereafter, he had his will written down, which is as follows:

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[54] **MHR**: Usually, waste material will be discharged from the dead body during the ritual washing [*ghusl*]. Alahazrat had made preparation for this already by not eating or drinking anything that day, and going to the toilet to ensure that his stomach was empty at the time of death.

HIS WRITTEN BEQUEST

بسم الله الرحمن الرحيم

حسبنا الله ونعم الوكيل نحمده ونصلي على رسوله الكريم

Which was inscribed 2 hours and 17 minutes before his passing and after which, Alahazrat himself wrote the closing prayers[55] *and signed the document with his own hand.*

1. When the throes of death set in, remove cards, envelopes, notes and coins[56] from this hall; nothing with a picture of a living being should be here. Do not let a *junub*[57] or a menstruating woman enter this hall. Do not allow a dog inside the house.[58]

2. Recite Sūrah Raád, Sūrah Yā-Sīn[59] and the immaculate *kalimah*[60] continuously in an audible voice, until I breathe my last. Do not allow a small child, who may cry, in this room.

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55 *Ĥamd o durūd sharīf*: Praise of Allāh táālā and blessings upon the Prophet ﷺ.

56 Because cards and envelopes with stamps carry pictures on them; currency notes and coins also have pictures of people and living things.

57 *Junub*: A person who is ritually unclean and upon whom a ritual bath [*ghusl*] is obligatory. This is usually after intercourse, etc. It is forbidden for such a person to recite the Qur'ān or to pray or enter a masjid.

58 This is because of the ĥadīth of Jibril ﷺ "We [angels] do not enter a house, where there are pictures [of living things] and where dogs are present" [*Bukhārī*, #5960] In another ĥadīth *junub* is also mentioned. [*Mustadrak*, #613, 1/265].

59 Aĥmad, Ibn Abi'd Dunya Daylamī from Abū Dardā'a; Ibn Abi Shaybah, Aĥmad, Abū Dāwūd, Nasāyī, Ĥākim and Ibn Ĥibbān from Maáqal ibn Yasār [*Sharĥ al-Sudur*, 12/1-2].

60 *Kalimah ţayyibah* – or the Good Word – is the phrase that makes one a Muslim: ***Lā ilāha illa'Allāh Muĥammadun RasūlAllāh***: "There is is no God except Allāh, and Muĥammad is His Messenger." لا إله إلا الله محمد رسول الله

3. After my soul has departed, close my eyes with soft hands saying: ***In the name of Allāh; and upon the religion of RasūlAllāh***.[61] In the throes[62] of death, give me very cold water – if possible ice-cold water. [After death] straighten my hands and legs saying the same.

   No one should weep. Keep praying for me and for your own selves during the final moments and do not utter anything untoward or dreadful, as angels will be saying 'Amen'[63] at that time. When my bier[64] is lifted, no one should utter any sound.

4. The ritual ablution after death should be according to the sunnah. If Ĥāmid Riđā Khān[65] has fully memorised the prayers[66] mentioned in the fatāwā, let him lead the funeral prayer; if not, Mawlawī Amjad Álī[67] should [lead the prayer].[68]

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[61] In a report by Marwadhī from Bakr ibn Ábdullāh al-Muzanī: "When the eyes of the deceased are being closed, say: "*bismillāh wa álā millati rasūlillāh.* بسم الله وعلى ملة رسول الله" [*Sharĥ al-Şudūr*, 12/26].

[62] *nazá*

[63] A prayer that means: "O Allāh, accept and let it be thus." Ĥākim has reported a ĥadīth from Shaddād ibn Aws that RasūlAllāh ﷺ said: "When you are present after the death of a person, then close his eyes, as his eyes will be following his soul. And say only that which is good, because angels will be saying 'amen' for the prayers of the relatives of the deceased." [*Sharĥ al-Şudūr*, 12/23]

[64] *janāzah*.

[65] Alahazrat's elder son, Ĥujjatu'l Islām Mawlānā Ĥāmid Riđā Khān.

[66] All those prayers are listed by the author in the end of this epistle.

[67] Mawlānā Amjad Álī, author of the Urdu encyclopedia of Ĥanafī fiqh: *Bahār e Sharīát*.

[68] It was thus said in the *Waşāyā*, and as it happened, it was Mawlānā Ĥāmid Riđā Khān who led the funeral prayer.

5. The funeral prayer should not be delayed, unless there is a valid *sharaýī* reason. In the meanwhile, you can recite the two odes near the bier:

    a. *Billions of blessings on you* [69]

    b. *The Qādirī Petition*.[70]

6. Beware! Do not recite any poetic verse praising me; neither upon the bier, nor near my grave.

7. Lower me gently and very slowly in the grave. Keep reciting the same prayers and place me on my right side; support my back with soft earth.

8. Whilst the grave is being prepared, keep reciting:[71]

    سُبحَانَ اللهِ وَالحَمدُ لله وَلاَ إِلهَ إِلاَّ اللهُ وَاللهُ أَكبَر

    اللّٰهُمَّ ثَبِّتْ عُبَيْدكَ هَذا بِالْقَوْلِ الثَّابِتِ بِجَاهِ نَبِيِّكَ صلى الله عليه وسلم

    Do not take grains[72] to the graveyard; distribute all of it here itself. Because, there will be clamour, and then they will disregard graves.[73]

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[69] *Tum pe karoron durūd*, *Ĥadāyiq e Bakhshish*, vol.2. See Appendix A.

[70] *Dharīáh e Qādiriyyah*, *Ĥadāyiq e Bakhshish,* vol.1. See Appendix B.

[71] **Translation**: Glory and Praise to Allāh alone; there is no God except Allāh and Allāh is the Greatest. O Allāh! Keep this lowly slave of Yours steadfast upon the Established Word, for the sake of your Prophet – peace and blessings be upon him.

sub'ĥānAllāhi wa'l ĥamdu lillāhi wa lā ilāha ill'Allāhu wAllāhu akbar; allāhumma thabbit úbaydaka hādhā bi'l qawli'th thābiti bi jāhi nabiyyika şallAllāhu álayhi wa sallam.

[72] It is a practice to distribute grains and food to the poor before burial. Some people take it to the graveyard as well; Alahazrat advises against this.

[73] By scrambling for alms and causing a stampede.

9. After the grave is made, stand near the head and recite *alif-lām-mīm* until *mufliĥūn*.[74] Then, stand near the feet and recite from *āamana'rasūlu* until the end of the sūrah.[75] Then, let Ĥāmid Riđā Khān say the *adhān*[76] loudly, seven times.

Let everyone return [from the burial].

And then, a prompter[77] should repeat the *talqīn*, by retracing his steps little by little.

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[74] Ibn Abī Shaybah and Marwadhī report from Shaábī that the Anşār would recite Sūrah Baqarah at the side of their dying folk [*Sharĥ al-Şudūr*, 12/4]. Also: Ibn Úmar deemed praiseworthy reciting the first and last of Sūrah Baqarah after the burial [*Jawharah* p.134]. Sūrah Baqarah, 2:1-5:

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾
وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾

[75] Sūrah Baqarah, 2:285-286:

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ
سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا
لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ
لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٢٨٦﴾

[76] The call for prayer; the *adhān* is remembrance of Allāh [*dhikr*] and it is permissible; rather, it is required to do *dhikr* during the burial for the relief of the deceased. It is also not necessary that the *adhān* is said only as a call for prayer; it is a common practice to say the *adhān* in the ear of the newborn, even though he/she is not ready for prayer yet. Similarly, it is hoped that saying the *adhān* during the burial will comfort the person in the grave. Alahazrat has written a short epistle proving that it is praiseworthy to say the adhān after burial named: *Yīdhān al-Ajr fī Adhān al-Qabr*.

[77] *Mulaqqin*; a person who should prompt the deceased after burial by repeating the *kalimah* and other prayers.

Then, let friends and relatives go away.

Then, for an hour and a half,[78] recite the *şalawāt*, near my head facing me[79] in an audible voice such that I may hear.[80]

Then leave me to the mercy of The Most Merciful[81] and go away.

If the trouble is bearable, two among my dear ones and friends may recite the Qur'ān[82] and *şalawāt* continuously for three days and nights, taking turns, and in such a manner that I can hear, so that, Allāh Willing, my heart will grow fond[83] of that new place.[84]

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[78] Narrated by Ámr ibn al-Áāş ﵁ : "After you have buried me and covered my grave with earth, stand near my grave so long that a camel can be slaughtered and its meat distributed; so that I feel comforted by you and until I have finished answering the messengers [angels] of my Lord" [*Jawharah al-Nayyirah*, p.134].

[79] *Muwājahah.*

[80] It is a valid belief of Ahl al-Sunnah that the deceased can hear in their graves. Alahazrat has written a book on this topic titled *Ĥayāt al-Mawāt fī Bayāni Samāá al-Amwāt.*

[81] *Ar'ĥam al-Rāĥimīn.*

[82] It is recommended [*mustaĥab*] for those who visit the grave to recite the Qur'ān as much as they can and pray for them. [Imām Nawawī in his *Sharĥ al-Muhadh'dhab* Cf. *Sharĥ al-Şudūr,* Chapter 51].

Our scholars [i.e., Ĥanafīs] preferred the opinion of Imām Muĥammad that it is not disliked to recite the Qur'ān near the grave; and it is permitted for people to sit near the grave and recite *Aāyat al-Kursi, Sūrah al-Ikhlāş, Sūrah al-Fātiĥah* etc., hoping that it will comfort the deceased [*Fatāwā Qāđī Khān*, 1/162; also cited in *Sharĥ al-Şudūr,* 51/6].

[83] Ibn Abi'd Dunyā reports in his *Kitāb al-Qubūr* from Sayyidah Áayishah ﵂ and she said that RasūlAllāh ﷺ said: "When a man visits the grave of his brother and sits near him, he feels comforted and answers [his *salām*] until he rises [to leave]." [*Sharĥ al-Şudūr*, 38/1].

[84] **MHR**: Ever since Alahazrat passed away, the Qur'ān was recited audibly until the ritual washing [*ghusl*]; then, for three days and nights, the Qur'ān was recited without a break, near his headstone [facing him].

10. Do not put any shawl or an expensive thing or covering on my bier; strictly abstain from doing anything against the sunnah.

11. Do not give food from my *fātiĥah*[85] to the rich; it should be given only to the poor[86] – and that too with esteem, kindness and courtesy; not with scorn and condescension.

12. If it is agreeable for my dear ones, in the *fātiĥah,* send the following things [to the poor] twice or thrice a week:

    i. Milk Ice-cream, home-made, even if it is from buffalo milk.

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[85] It is a valid belief of the Ahl al-Sunnah, that reward of good deeds can be donated to the deceased known as *Yīşāl al-Thawāb*. Imām Ţaĥāwīy in his *Áqīdah al-Ţaĥāwīyyah,* says: "Prayers of the living and charity will benefit the deceased."

وفي دعاء الأحياء وصدقاتهم منفعة للأموات

The simplest and the easiest form of such a good deed is reciting the *fātiĥah,* the first chapter of the Qur'an, the merits of reciting which are well-known. Prayers, good deeds, recitation and charity for donating the reward to the dead is known, in general, as *fātiĥah*. Wahābīs and Deobandis consider it a bidáh, and make shrill noises about it, which led Mawlānā Ábd al-Samīý Rampūrī to write a book *Anwār al-Sāţiáh;* another Sunni shaykh, Mawlānā Ĥājī Imdādullāh Makkī wrote an epistle *Fayşlah e Haft Mas'alah* explaining the permissibility of these acts. Alahazrat, has also refuted the inane arguments of those who oppose this in many fatāwā and notably in his *Ĥujjah al-Fāyiĥah li Ţīb al-Ta-áyyuni wa'l Fātiĥah.*

[86] **MHR**: Alahazrat was among those pious and righteous folk [*abrār*] who are praised in the verse:

وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ

And in their wealth, they have a portion for the poor and the deprived [Sūrah Dhāriyat, 51:19].

He loved the poor; he was kind to them and helped them all his life; even at the time of his death, he remembered them in his will. He wished that the foods that he relished, should be enjoyed by the poor even after his passing. Such are the kindhearted, the noble.

ii. Chicken Biryānī

iii. Chicken Pulāo

iv. Shāmī Kabāb, even if it is from goat's meat

v. Parathas and Cream

vi. Fīrīnī

vii. Thick gravy of white lentils with garlic etc., for seasoning and garnishing

viii. Meat-filled Katchūrīs

ix. Apple Juice

x. Pomegranate Juice

xi. Soda bottles (Carbonated or Sparkling Water)

xii. Milk Ice-cream[87]

If it is possible to send only one of these, then do so; or howsoever is convenient to you – but only if it is not a hassle and is agreeable to you; do not feel compelled to do so just because of my writing here.

13. Ĥāmid Riđā Khān has some misgivings about Nanhe Miyāñ[88] - may Allāh táālā keep him safe. I have inquired into them and learned that

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[87] **MHR**: Alahazrat was told that he had already listed milk ice-cream; the younger mawlānā [Muşţafā Riđā Khān] said that it was already listed; Alahazrat replied, "Write it once again. I hope from my Lord, that the first thing that He will grant me will be an ice-cold dessert." Incidentally, someone brought milk ice-cream [for charity] before the burial, and of his own volition without having been informed beforehand.

[88] Mawlānā Muĥammad Riđā Khān, the youngest brother of Alahazrat.

all those [allegations] are incorrect; and [consequently,] those rulings are all untenable.

I say this as *sharaýī* ruling, not as a concession to him;[89] this is because of a misunderstanding on the part of [Ĥāmid Riđā].

It is obligatory for [Ĥāmid Riđā] to be obedient to him and love him; and it is necessary for [Nanhe Miyāñ] to be kind and affectionate towards him.

My soul will be displeased by whoever does contrary to this.

14. Riđā Ĥusayn,[90] Ĥasanayn[91] and all of you[92] should remain united and love each other; be adherent to the sharīáh to the farthest extent possible; and be steadfast upon my religion and my creed,[93] which is evident from my books, as it is an obligation [*farđ*] more important that any other obligation.

    May Allāh táālā give guidance.

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[89] I.e., Nanhe Miyāñ.

[90] **MHR**: Riđā Ĥusayn is my esteemed elder brother Ĥākim Ĥusayn Riđā Khān, who had been attending Alahazrat for a very long time; and was his physician until the very end. When Alahazrat returned from the hillstation, some wellwishers suggested that he should try changing his physician. Alahazrat cited a Hindi proverb: "A jogi is a beggar at home and a saint abroad" and he said: "Ever since he has started his treatment, no medicine of his has caused me any harm; he is a resident doctor and therefore, nobody realises his real worth nor gives him his due. I don't think there is any need to change the physician or the medicine."

[91] The author of this work and Alahazrat's nephew.

[92] Including his sons, Mawlānā Ĥāmid Riđā Khān and Mawlānā Muşţafā Riđā Khān.

[93] *merā dīn o madh'hab*: That is Islām and Ahl al-Sunnah.

Farewell and salutations of peace.[94]

This will was inscribed on Friday, the 25th Şafar, 1340, at 12:21 PM.

Signature: This poor person, Aĥmad Riđā, may Allāh forgive him.

Affixed by his own hand, fully aware and in full possession of all his faculties. And Allāh táālā is Witness to this.

Praise be to Him and blessings and peace upon the Intercessor of sinners; and upon his pure progeny, his honourable companions, his son [*Ghawth al-Aáżam*] and his blessed nation, until Judgement Day.

All praise be to Allāh, the Lord-Sustainer of the universe.[95]

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[94] *wa's salām* – it is intended to mean farewell, a parting salutation of peace.

[95] This was the last prayer – in fact, the last thing that he wrote; he did not write anything else after this.

THE REVIVER OF THE PRESENT CENTURY[96]

Alahazrat – may Allāh be pleased with him – has himself identified the chronograms for the year of birth and the year of death, which is pertinent to mention here. I think it is most appropriate to cite the [biographical] essay by Mawlānā[97] Sayyid Muĥammad Ashrafī[98] in full, which also discusses chronograms.

Imām al-Hudā Ábd al-Muşţafā Aĥmad Riđā[99] رَحِمَهُ ٱللَّٰهُ

It is in the ĥadīth:

> Verily, Allāh will send for this nation, at the head of every century, a [person] who will revive their religious affairs.

This is reported by Abū Dāwūd in his *Sunan*, Ĥasan ibn Sufyān in his *Musnad*, Bazzār in his *Musnad*, Ţabarānī in *Mújam al-Awsaţ*, Ibn Ádī in *Kāmil*, Ĥākim in *Mustadrak*, Abū Nuáym in *Ĥilyah*, Bayhaqī in *Madkhal*, among other ĥadīth scholars. Shaykh Badruddīn Abdāl says in his work, *Al-Murđiyyah fī Nuşrati Madh'hab al-Asháriyyah*, explaining this ĥadīth:

> Know that the Reviver [*mujaddid*] is known by accompanying information – one should see how much his knowledge has benefitted the people. The Reviver is an extraordinary scholar of both external knowledge and subtle knowledge; a gnostic, one who aids the sunnah and refutes bidáh.

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[96] This was written in the 14th century and titled: *Mujaddid-e-Miat-e-Hāzirah*.

[97] *Makhdūmī Áālī Janāb Şāĥibzādah*: he who deserves my service, my master, the exalted son of a Noble Personage.

[98] *Muĥaddith-e-Aáżam-e-Hind*, Mawlānā Sayyid Muĥammad Ashrafī Kichauchawī, is the father of Mawlānā Sayyid Madanī Miyāñ.

[99] Leader of guidance, servant of Muşţafā, Aĥmad Riđā. Allāh's mercy upon him.

Imām Jalāluddīn Suyūţī says in *Mirqāt al-Şúūd Sharĥ Sunan Abi Dāwūd*:

> It is essential that the person sent at the turn of the century [as a reviver, a *mujaddid*] should be an eminent and well-known personality; someone who is recognised as an authority; and thus has every reviver [*mujaddid*] in the previous centuries been; that he was a distinguished and acclaimed scholar at the close of the previous century, in his own lifetime.[100]

The ĥadīth gives the good news that a reviver[101] will be sent in every century. Scholars have informed us that such a scholar be distinguished and become well-known at the close of the previous century and at the beginning of the next century, he would be considered as the pre-eminent authority in Islamic sciences.

Come, let us appraise our times: we are nearly in the middle of the 14th century and our mujaddid should have been born in the previous century, and should be well-known and considered as an authority by Islamic scholars, as indicated by Állāmah Badruddīn Abdāl and Imām Suyūţī.

Come, let us find him.

There is no need for us, to soar in the sky or roam the earth to find him. It is sufficient for us to inquire in the one-quarter of the earth that is inhabited; and that too in Islamic lands, and in the courtyard of scholars. Our sights soar beyond India, across the sea, to the centre of our religion, Islām, and begins to scan the streets of the two blessed cities of Makkah the Exalted and Madīnah the Magnificent – may Allāh táālā increase the honour and reverence of these two blessed sanctuaries.

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[100] *Mirqāt al-Súūd*, Suyūţī.

[101] Scholars have clarified that there can be many revivers [*mujaddidīn*] in the same century; but certainly, there will be at least one, hence the statement.

[Our sight] grabs the draping of the Kábah and earnestly beseeches Allāh táālā: "O, our Creator, our Absolute Master جَلَّ وَعَلَا, show us our guide, reveal to us our religious leader".

Then [our sight] respectfully stands in the presence of the blessed tomb of the Prophet صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and says: "O master of both worlds – blessings of Allāh and salutations be upon you – inform us of the person you gave us glad tidings of, and we shed a few tears in plea.

Praise be to Allāh, our prayers have been accepted.

The sound mind takes us to the gathering of scholars and honourable muftīs, the noble imāms of the Two Sanctuaries; and throws us in the feet of these scholars of Islām. We are silent and speechless – and we suddenly see that there is a reliable and trustworthy[102] epistle in their hands, and they are praising someone in these words:

Scholar – expert master – experienced teacher – treasure of subtleties whose words are words of the elect – he who unlocks the outer and inner complexities of the treasury of knowledge – the sea of virtues – the coolness of eyes to the reliable scholars – the imām – the leader – the shining star - the unsheathed sword for the enemies of islām – venerable teacher – famed – well-known – our master – prominent personality – the reservoir [of knowledge] – he of numerous virtues – the intrepid – he with strong determination – the brilliant – wise – an ocean without a shore – noble, honourable – the intelligent – pure – our helper, our master – discerning – of praiseworthy traits – peerless – unique in his age – the scholars of Makkah testify to his attributes...

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[102] This is word play in original urdu, alluding to the epistle: *Mútamad al-Mustanad*, which was presented to the scholars of Ĥaramayn who attested it and praised its author, Alahazrat in words the Shaykh mentions shortly.

The Mujaddid of this[103] century – outstanding scholar – one of immense understanding – he, whose praiseworthy qualities are numerous – whose greatness is obvious – whose works in Islamic sciences (principles, fundamental sciences and other branches)[104] are plentiful – it is difficult to describe his expertise – a towering mountain of knowledge – one endowed with a powerful tongue – one who had mastered all branches of knowledge – an expert in Arabic – the reviver of religion – the heir of the Prophet صَلَّى ٱللَّٰهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ – the chief of scholars – the source of pride for scholars – the centre of learning – the shining star in the firmament of sciences – the helper of muslims and their defender – the aider of the sharīáh – the remnant of the accomplished scholars – the pride of elder scholars – an accomplished ocean [of knowledge] – the reliable support – the researcher – the true waliy – the sun of gnosis – one who has done many favours – the honourable – the sea of gnosis – he who is steadfast and performs obligations and supererogatory deeds copiously – he with a praiseworthy character – he whose every act is likeable – just – a practising scholar – one with high aspirations – extraordinary – among the special slaves of Allāh táālā – the pious worshipper – the ascetic – the gnostic – the erudite.

May I be sacrificed upon this master of mine – may my parents be sacrificed upon him – the defender of sunnah – the vanquisher of bidáh, we wished to see a famous scholar and we found him – he who is the helper of the sunnah and the Ahl al-Sunnah; an unsheathed sword for heresies and heretics and a tall mountain of knowledge – the sea of accomplishment – the centre of learning [an authority] and leader of Muslims – we found his mark who is also a scholar of inner aspects and

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[103] The fourteenth century of the Islamic era.

[104] *Uṣūl o furūú*

the sea of gnosis; one among the chosen slaves of Allāh, he of high determination.

Rather, we found him who is termed by scholars as the **Mujaddid**, the reviver of religion in this century.

May the eyes of heretics be blinded and dust sprayed in the eyes of the jealous, [this great man] is the same person who was born in a noble household in the year 1272 AH and in 1285, at the age of 13 years he began to rise and rose to such heights that he became the crown of knowledge and assumed the responsible position of being a muftī.

For nearly 20 years thereafter, he flooded the thirteenth century with his knowledge, fatāwā and books which were acknowledged by scholars among Arabs and Non-Arabs. In the year 1324, he ascended to such heights, that scholars from India, Sindh, Afghanistan, Turkey, Iraq, Ĥijāz – especially the Two Sanctuaries acknowledged his greateness and showered him with titles and praise which have been mentioned earlier. [See the book *Ĥusām al-Haramayn*].

Shall I tell you who this Mujaddid is?

Listen carefully – he is the same mufti who extracted[105] the year of birth from the following verse [**1272**]:

أُوْلَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

> Allāh has inscribed faith in the hearts of those [people] and aided them with a spirit from Him.[106]

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[105] This is meant as an exhortation and as a statement of mission and vision for oneself. That is, to aspire to live one's life according to the description of the Qur'ānic verse from which the year of birth is extracted. Allāh táālā knows best.

[106] Sūrah Mujādilah, 58:22. When letters of the *āyah* are added by *abjad*, the sum is 1272.

Do you know who is referred to, by the pronoun “those”? The first part of this Qur’ānic verse describes them:

لَّا تَجِدُ قَوۡمٗا يُؤۡمِنُونَ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ يُوَآدُّونَ مَنۡ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ

وَلَوۡ كَانُوٓاْ ءَابَآءَهُمۡ أَوۡ أَبۡنَآءَهُمۡ أَوۡ إِخۡوَٰنَهُمۡ أَوۡ عَشِيرَتَهُمۡۚ

> You will not find a people who have faith in Allāh and the Final Day, bearing affection for those who oppose Allāh and His Messenger, even if they are their fathers or their sons or their brothers or their relatives.[107]

Now let us glance at the life of our commended imam and glance upon his refutation of disbelievers, apostates and heretical sects – you will be compelled to agree that the description of this verse fits him perfectly.

Let us look at the last part of this verse:

وَيُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ رَضِيَ ٱللَّهُ

عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ أُوْلَٰٓئِكَ حِزۡبُ ٱللَّهِۚ أَلَآ إِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡمُفۡلِحُونَ ٢٢

> He will make them enter gardens in which streams flow underneath, and they shall abide in them forever. Allāh is pleased with them, and they are pleased with Him. This is the party of Allāh. Listen, indeed, only the party of Allāh is successful.[108]

Tell me, who is that Mujaddid who deserves to be considered the glad tiding in this *āyah*; such that if the lām-alif in u-lāyika is expressed separately,[109] it adds up to 68 – which is an indication of his age.[110]

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107 Sūrah Mujādilah, 58:22.

108 Ibid.

109 In the word أُوْلَٰٓئِكَ according to rules of abjad, you would count alif-wāw-lām-yā-kāf (1+6+30+10+20 = 67) but if you express the alif (which is elongated) it adds one more making the sum as 68.

110 Alahazrat’s age at the time of his passing was 68.

Now imagine our commended imām in the place of "those" mentioned in the *āyah* and by the aid of Allāh, you can tell us who that believer of sixty-eight years and the mujaddid is.

May the heretics perish, and the jealous be disgraced – after subduing his enemies by the brilliance of his knowledge and greatness; after helping Islām and Muslims for 55 years, and reviving this religion, the imām passed away in 1340 at the age of sixty-eight, on the 25th of Șafar, on Friday, a blessed day. To Allāh we belong and towards Him do we return.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Let me tell you about the Reviver of Faith, the Mujaddid, who identified the year of his passing in the hillstation of Bhowālī, four months and twenty-two days prior to his demise – in this Qur'ānic verse:

وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ

And will be passed amongst them, vessels of silver and cups[111]

The glad tidings in this verse are for the immensely pious and righteous Muslims [*abrār*]. In *Madārik*, the definition of abrār is:

> They are the truthful, with utmost sincerity in their faith or such [pious] people who do not hurt a fly, nor do they harbour evil.[112]

Once again, study the life of our commended imām, and you will be compelled to accept that such a truthful and honest, such an effacer of falsehood and evil, such a man who didn't hurt anyone without a sharaýī reason[113] is none other than [Alahazrat].

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[111] Sūrah al-Insān, 76:15.

[112] *Madārik al-Tanzīl*, Imām Nasafi, explaining the term in a previous verse, 76:5.

[113] Certainly, his refutations hurt the heretics; but this was a valid reason.

Alahazrat also mentioned that the above *āyah*, if recited without the wāw, gives 1334, the year of death of *Khātam al-Muĥaddithīn* Mawlānā Waşīy Aĥmad Sūratī – may Allāh sanctify his secret. Both chronograms are in this manner:

1334: يُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ

1340: وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ

The conjunction[114] also informs us of the mutual affection and geniality [between these two scholars] which is not hidden from those who have seen them together.

Shall I tell you about such a sincere believer, who is the Mujaddid? He, whose death has caused darkness in among Arabs and Non-Arabs; and a thousand works on him will keep his memory alive, by the Help of Allāh. He has left this abode for another; but his support and his help will always remain with Muslims and Islām, Allāh Willing.

Shall I tell you who that Mujaddid is?

Common Muslims say about him: "Our Imām has departed." And the scholars of Islām say: "The Reviver of this century has departed." The Sufi shaykhs who are guides say: "The Spiritual Pole of guidance has been taken away."

Shall I tell you who that Mujaddid is?

Whose death caused everyone who heard it to fall silent and they began to pray for him, and ask for blessings for his sake. When my honourable father – may Allāh táālā extend his benevolent shadow – heard, he said:

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[114] The *wāw* in the second example; ***áṭf*** in Arabic means a conjunction; and it also means affection, warm-heartedness.

رحمة الله تعالى عليه

Mercy of Allāh táālā upon him

When I examined this, I found that it gives the date of his passing: **1340**. Now, I will tell you the name and the titles of that praised one; while you can say and keep saying: "Mercy of Allāh táālā upon him", when I say: [115]

إمام الهدى عبد المصطفى أحمد رضا عليه الرحمة

Imām of guidance, the slave of Muşţafā, Aĥmad Riđā, Mercy upon him

[115] The following phrase gives the Gregorian date of the passing of Alahazrat; i.e., 1921.

Note: This is a eulogy in prose, and has rhetorical elements. A disciple has poured his emotions and expressed his sincere feelings in this essay, after the departing of his beloved and greatly admired teacher. I have translated it as best as I could manage; yet, some expressions of praise sound best in their original Urdu, and the language employed is rather ornate, which is difficult to translate. I have conveyed the approximate meaning in a few places, as I was forced to sacrifice stylish expressions for a coherent sentence.

Another issue is that of chronograms. No one says that these chronograms are definitive and absolute. It is just that one hopes and expects from the Lord Almighty and in a *ĥadīth qudsī*: Allāh táālā says: "***I am near my slave, just as he expects Me to be.***" [*Bukhārī*, #7405]. These chronograms derived from the Qur'ānic verses [as 'extracted' by Alahazrat himself] are a form of that hope and expectation. It is mentioned in a ĥadīth, that RasūlAllāh ﷺ would be pleased at auspicious signs and he liked good names; and did not regard anything as an evil portent [*ţiyarah*] or ill-omen [*Musnad Imām Aĥmad*, et al]. In another narration, when asked about auspicious signs [*fa'al*], he ﷺ replied: "It is a good word [*kalimatun şāliĥah*] that you hear." [*Şaĥīĥ Bukhārī*, #5756]. Ibn Ĥajar says that ***fa'al*** is permitted as it is good expectation [*ĥusn żann*] from Allāh and ***ţiyarah*** is disliked as it is contrary to it, and is an evil portent [*Fat'ĥ al-Bārī*, 13/187]. Similarly, the 'glad tidings' in these verses are on account of *ĥusn żann* and are thus acceptable. Allāh táālā knows best.

EVENTS BEFORE AND AFTER HIS DEMISE

He dictated his will and thereafter, he himself acted upon it. He would look at the watch and accordingly, give instructions on doing certain tasks. At 1.56 PM, he asked the time and he was told. He said, open the clock and keep it in front of me. Suddenly, he said: "Remove these pictures – what are pictures doing here?"

Even as the thought occurred to me as to 'Which pictures?' he said: "These [post]cards, envelopes, currency notes and coins".

After a while, he told our esteemed elder brother[116] Mawlānā Ĥāmid Riđā Khān to do wuđū and to bring the Qur'ān. While he was gone, he told my dear brother Mawlānā Muşţafā Riđā Khān: "What are you doing just sitting around?[117] Recite the Sūrah Yā-Sīn and Sūrah Raád".

Now, only a few minutes remained of his blessed life, and both chapters of the Qur'ān were being recited – he listened to them attentively. Wherever he felt that it was not recited properly, or that he did not hear well, or a mistake [of *fat'ĥah* or *kasrah*] occurred at that time,[118] he corrected it or asked it to be recited once again.

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[116] That is, the author's cousin.

[117] Muftī-e-Aáżam-e-Hind, Mawlānā Muşţafā Riđā رَحِمَهُ اللهُ is himself an accomplished waliy; at this hour, the impending demise of his beloved father might have caused such agony and distress that he was probably silent with grief. This command of his esteemed father, should not mean that he was sitting idle doing nothing.

[118] Again, enemies may jeer that such accomplished scholars could not recite Yā-Sīn properly; but such an objection can be made only by a heartless brute. Imagine one's father, teacher, shaykh, imām, whom one loves immensely is departing forever; it is natural for one to lose focus and commit mistakes. Hence the author's emphasis: "at that time".

Sayyid Maĥmūd brought a Muslim doctor named Áāshiq Ĥusayn at this time; there were some more people accompanying them. He answered the *salām* of everyone who saluted him, and he shook hands of the sayyid by extending both his hands.[119]

The doctor wanted to ask Alahazrat about his health, but it was too late – Alahazrat had already turned towards the Absolute Healer,[120] and did not say anything about his sickness or treatment. Rather, he began to recite prayers [from the sunnah] that one should say when starting on a journey; he recited all of them, and said more prayers than was usual. He then recited the *kalimah ţayyibah* completely, until he could say no more. When he breathed his last, and his lips stopped moving and the *dhikr* stopped, a ray of light flickered upon his face – like the rays of sun flash in a mirror; and upon this, the radiant and lightsome soul of that blessed master soared away, leaving behind his chaste body.

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ

Alahazrat himself had said in those days: "When he ﷺ appears for a moment, and when one only glances at him ﷺ – such a person will leave this world in such eagerness [to behold him] that he will not even realise how he left.."[121]

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[119] Such was his love of sayyids, that even in his last moments, in spite of his weakness, illness and at the threshold of death – he greeted the sayyid.

[120] *Ĥakīm e Muţlaq*

[121] As Alahazrat has said:

wāşţā pyāre ka aysā ho ke jo sunnī marey
yūñ na farmāyeñ tere shahid ke woh fājir gayā

For the sake of the beloved, let it be thus, that a man who dies as a Sunni
Those who witness will not say, "There goes the sinner"

On the 25th of Şafar, 1340, exactly at the time of Friday prayer, I witnessed with my own eyes, that the beloved ones of Allāh, leave this world with happiness.[122] Those final moments when the throes of death set in, are very grave indeed; [it has been observed] upon the faces of some people that they are bewildered – or at least some are saddened and worry cast upon their faces. After all this is the parting of two old friends – the body and the soul.

But, with Alahazrat, we saw happiness and joy on his face, instead of anxiety and sorrow. He had already received[123] glad tidings before he met his Beloved. The blessed [final] moments are now close, all his relatives and dear ones are present – but he does not look at anyone. Because, he is returning to Him, who is more Beloved than everyone else, and only He is to be truly loved in reality.[124]

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[122] This is a memorable couplet of Alahazrat, which is an apt and accurate description of his own departing:

> **ársh par dhūmeñ macheñ woh mu'min e şāliĥ milā**
> **farsh se mātam uthey woh ţayyib o ţāhir gayā**
>
> There is rejoicing on the Throne: we found a righteous and pious believer
> There is mourning on earth, and they bewail: the pure and immaculate has departed

[123] The author says this in hope and good expectation of Allāh táālā; just as we do along with him. In-shā'Allāh.

[124] As said in the Qur'an [Sūrah Baqarah, 2:165]: وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبًّا لِّلَّهِ
And believers love Allāh exceedingly *[more than anyone else].*

THE FUNERAL

Prominent scholars and honourable sayyids were present at the time of his ritual washing.

Sayyid Ażhar Álī dug the grave; and Mawlānā Amjad Álī led the washing as stipulated in his will and Ĥāfiż Amīr Ĥasan Murādābādī helped him. Mawlānā Sayyid Sulaymān Ashraf, Sayyid Maĥmūd Jān, Sayyid Mumtāz Álī and my esteemed uncle, Mawlānā Muĥammad Riđā Khān poured water during the washing.

This servant [yours truly], my brother Ĥakīm Ĥusayn Riđā Khān, Liyāqat Álī Khān Riđawī and Munshī Khudā-Yār Khān Riđawī carried the water.

Mawlānā Muşţafā Riđā Khān, in addition to doing various things during the washing, was also helping people to memorise prayers [*duáā*] for the funeral.

My master, Mawlānā Ĥāmid Riđā Khān applied camphor on the parts that touch the earth during prostration;[125] Mawlānā Sayyid Naýīmuddīn Murādābādī spread open and straightened the shroud.

I have written these names and their tasks as far as I can remember – if I have forgotten anyone or mixed up their tasks with that of others, I request them to forgive me.

At the moment of washing, a person arrived who had recently returned from Ĥajj and had come to meet Alahazrat; he had brought Zamzam water and perfume from the Blessed Madīnah among other gifts. This Zamzam was used to moisten the camphor and his departing garment was made fragrant with this perfume, a present from Madīnah.

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125 That is, the forehead, the bridge of the nose, the palms, the knees and the toes.

May we be sacrificed upon the King of Madīnah ﷺ; he had this royal gift sent for his servant, which reached at the right time. Alahazrat thus departed [to meet him ﷺ] perfumed with the fragrance of Madīnah.

After the washing [*ghusl*], ladies of the household were permitted to visit him for the last time; thereafter, there was a huge crowd of men outside. I have never seen such an emotion-charged atmosphere that I saw in that crowd. People were trampling upon one another, eager to shoulder his blessed bier – people were overcome with grief and had become frantic. Whosoever could reach the bier refused to leave, despite the push and the rush. On this day, even Rāfiđīs, Naturalists even Gandhians came to attend his funeral. One Rāfiđī, shoving and jostling, finally reached the bier and a Sunni prevented him, saying: "Alahazrat refuted you people all his life, I will not let you touch his bier." The man implored: "Brother, where will I get this chance again? Do not stop me, at least on this day."

The bier was carried by at least twenty people at any given time. It was not possible for the funeral to be held in any mosque[126] in the city. Therefore, it was decided for the funeral to be held in the *Eidgah*.[127] Even though, there was no announcement that a particular route would be taken to reach the *Eidgah*, women on terraces and men below were lined on either side of the road, waiting to have a glimpse of the final journey of the Imām of Ahl al-Sunnah.

After the funeral prayer, people were allowed to see the imām for the last time. On the way back from the *Eidgah* [to the burial] many people viewed him. The eulogy: "Billions of salutations upon you" written by Alahazrat, was recited all along, according to his will.

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[126] It must be noted that funeral prayer inside the masjid is not permissible; here, it means that they would take it to the mosque, and prayer would be held in the courtyard.

[127] Open grounds where Eid prayer is held.

PRAYERS FOR THE FUNERAL ACCORDING TO HIS BEQUEST

1. Allāhumma'ghfir li-ĥayyinā wa mayyitinā wa shāhidinā wa ghāyibinā wa şaghīrinā wa kabīrinā wa dhakarinā wa unthānā. Allāhumma man aĥyaytahu minnā fa-aĥyihi ála'l islāmi wa man tawaffaytahu minnā fa tawaffahu ála'l īmān. Allahumma lā taĥrimnā ajrahū [ajrahā][128] wa lā taftinnā baádahū [baádahā].[129]

2. Allāhumma'ghfir lahū [lahā] wa'rĥamhū [wa'rĥamhā] wa áāfihi [áāfihā] wa'áfu ánhu [ánhā] wa'krim nuzulahu [nuzulahā] wa wassiý mad-khalahu [mad-khalahā] wa'ghsilhu [wa'ghsilhā] bi'l mā'yi wa'th thalji wa'l baradi wa naqqihi [naqqihā] mina'l khaţāyā kamā naqqayta'th-thawba'l abyađa mina'd danasi wa abdil'hu [abdil'hā] dāran khayran min dārihi [dārihā] wa ahlan khayran min ahlihi [ahlihā] ***wa zawjan khayran min zawjihi***[130] wa ad'khil'hu [ad'khil'hā]'l-jannata wa aýidh-hu [aýidh-hā] min ádhābi'l qabri wa min fitnati'l qabri wa ádhabi'n nār.[131]

3. Allāhumma ábduka [amatuka] wa'bnu [wa bintu] amatika yash'hadu [tash'hadu] an lā ilāha illā anta waĥdaka lā sharīka laka wa yash'hadu [tash'hadu] anna Muĥammadan ábduka wa

[128] This altered wording in parantheses should be used for women.

[129] Reported by Imām Aĥmad, Abū Dāwūd, Tirmidhī, Nasāyī, Ibn Ĥibbān, Ĥākim: narrated by Abū Hurayrah ﷺ; Reported by Imām Aĥmad, Abū Yaálā, Bayhaqī and Saýīd ibn Manşūr in his *Sunan*: narrated by Abū Qatādah ﷺ.

[130] This phrase should not be read in the funeral of women.

[131] Reported by Muslim, Tirmidhī, Nasāyī, Ibn Mājah, Abū Bakr ibn Abī Shaybah: narrated by Áwf ibn Mālik.

rasūluka. Aşbaĥa faqīran [aşbaĥat faqīratan] ilā raĥmatika wa aşbaĥta ghaniyyan án ádhābihi [ádhābihā] takhallā [takhallat] mina'd dunyā wa ahlihā in kāna [kānat] zākiyan [zākiyatan] fa-zakkihi [fa-zakkihā] wa in kāna [kānat] mukhţi-an [mukhţi-atan] fa'ghfir lahu [lahā]. Allāhumma lā taĥrimnā ajrahu [ajrahā] wa lā tuđillanā baádah [baádahā].[132]

4. Allāhumma hādha ábduka ibnu [hādhihi amatuka bintu] ábdika ibnu [bintu] amatika māđin fīhi [fīhā] ĥukmuka khalaqtahu [khalqtahā] wa lam yaku [taku] shay'an madhkūrā, nazala [nazalat] bika wa anta khayru manzūlin bihi. Allāhumma laqqin'hu [laqqinhā] ĥujjatahu [ĥujjatahā] wa alĥiqhu [alĥiqhā] bi nabiyyihi [nabiyyihā] Muĥammadin şallAllāhu táālā álayhi wa sallam. Wa thabbit'hu [thabbit'hā] bi'l qawli'th thābiti fa-innahu [innahā] iftaqara [iftaqarat] ilayka wa'staghnayta ánhu [ánhā] kāna yash'hadu [kānat tash'hadu] an lā ilāha ill'Allāh fa'ghfir lahu [lahā] wa'rĥamhu [wa'rĥamhā] wa lā taĥrimnā ajrahū [ajrahā] wa lā taftinnā baádahu [baádahā]. Allāhumma in kāna [kānat] zākiyan [zākiyatan] fa-zakkihi [zakkihā] wa in kāna [kānat] khāţian [khāţiatan] fa'ghfir lahu [lahā].[133]

5. Allāhumma ábduka [amatuka] wa'bnu [wa bintu] amatika iĥtāja [iĥtājat] ilā raĥmatika wa anta ghaniyyun án ádhābihi [ádhābihā] in kāna [kānat] muĥsinan [muĥsinatan] fa-zid fī iĥsānihi [iĥsānihā] wa in kāna [kānat] musīy'an [musīy'atan] fa tajawaz ánhu [ánha].[134]

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[132] Reported by Ĥākim; narrated by Ibn Ábbās ﷺ.

[133] Narrated by Amīr al-Mu'minīn Álī ﷺ.

[134] Reported by Ĥākim; narrated by Yazīd ibn Rukānah ﷺ.

6. Allāhumma ábduka [amatuka] wa'bnu [bintu] ábdika kāna [kānat] yash'hadu [tash'hadu] an lā ilāha ill'Allāhu wa anna Muĥammadan ábduka wa rasūluka şallAllāhu táālā álayhi wa sallam; wa anta aálamu bihi [bihā] minnā; in kāna [kānat] muĥsinan [muĥsinatan] fa zid fī iĥsānihi [iĥsānihā] wa in kāna musīy'an [kānat musīy'atan] fa'ghfir lahu [lahā] wa taĥrimnā ajrahū [ajrahā] wa lā taftinnā baádah [baádahā].[135]

7. Aşbaĥa [aşbaĥat] ábduka [amatuka] hādha [hādhihi] qad takhallā [takhallat] áni'd dunyā wa tarakahā [tarakat'hā] li-ahlihā wa'ftaqara [wa'ftaqarat] ilayka wa'staghnayta ánhu [ánhā] wa qad kāna [kānat] yash'hadu [tash'hadu] an lā ilāha ill'Allāhu wa anna Muĥammadan ábduka wa rasūluka şallAllāhu táālā álayhi wa sallam. Allāhumma'ghfir lahu [lahā] wa tajāwaz ánhu [ánhā] wa alĥiqhu [alĥiqhā] bi nabiyyihi [bi nabiyyihā] şallAllāhu táālā álayhi wa sallam.[136]

8. Allāhumma anta rabbuhā wa anta khalqatahā wa hadaytahā li'l Islām; wa anta qabađta rūĥahā wa anta aálamu bi sirrihā wa álāniyyatihā ji'ynā shufáā'a fa'ghfir lahā.[137]

9. Allāhumma'ghfir li-ikhwāninā wa akhawātinā wa aşliĥ dhāta bayninā wa allif bayna qulūbinā; Allāhumma hādha [hādhihi] ábduka [amatuka] **fulān ibn fulān**[138] wa lā naálamu illā khayrā. Wa anta aálamu bihi [bihā] minnā fa'ghfir lanā wa lahu [lahā].[139]

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[135] Reported by Ibn Ĥibbān; narrated by Abū Hurayrah ﵁.

[136] Reported by Abū Yaálā through an authenticated chain [*sanadin saĥīĥ*] narrated by Saýīd ibn al-Musayyib from Amīr al-Mu'minūn Úmar ﵁.

[137] Reported by Abū Dāwūd, Nasāyī and Bayhaqī; narrated by Abū Hurayrah ﵁.

[138] The name of the deceased should be mentioned here.

[139] Reported by Abū Nuáym from Ábdullāh ibn al-Ĥārith ibn Nawfal from his father ﵁.

10. Allāhumma inna fulāna'bna fulān [fulānah bint fulan] fī dhimmatika wa ĥabli jawārika faqihi [faqihā] min fitnati'l qabri wa ádhābi'n nāri wa anta ahlu'l wafāyi wa'l ĥamd. Allāhumma igfir lahu [lahā] wa'rĥamhu [wa'rĥamhā] innaka anta'l ghafūru'r rahīm.[140]

11. Allāhumma ajirhā mina'sh shayţāni wa ádhābi'l qabr. Allāhumma jāfi'l arđa án janbayhā wa şaýýid rūĥahā wa laqqihā minka riđwāna.[141]

12. Allāhumma innaka khalaqtana wa naĥnu íbādaka anta rabbunā wa ilayka máādunā.[142]

13. Allāhumma'ghfir li awwalinā wa ākhirinā wa ĥayyinā wa mayyitinā wa dhakarinā wa unthānā wa şaghīrinā wa kabīrinā wa shāhidinā wa ghāyibinā; Allāhumma lā taĥrimnā ajrahū [ajrahā] wa lā taftinnā baádahu [baádahā].[143]

14. Allāhumma yā ar'ĥama'r rāĥimīn, yā ar'ĥama'r rāĥimīn, yā ar'ĥama'r rāĥimīn; yā ĥayyu yā qayyumu yā badīá's samāwāti wa'l arđi yā dha'l jalāli wa'l ikrāmi innī as'aluka bi-annī ash'hadu annaka ant'Allāhu'l aĥadu'ş şamadu'lladhī lam yalid wa lam yūlad wa lam yakun lahu kufuwan aĥad. Allāhumma innī as'aluka wa atawajjahu ilayka bi nabiyyika Muĥammadin nabiyyi'r raĥmah. şallAllāhu táālā álayhi wa sallam.

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[140] Reported by Abū Dāwūd, Ibn Mājah from Wāthilah ibn al-Asqaá ﷺ.

[141] Reported Ibn Mājah from Ibn Úmar ﷺ.

[142] Reported by Baghawī, Ibn Mandah and Daylamī from Abū Ĥāđir ﷺ.

[143] Reported by Baghawī from Ibrāhīm al-Ash'halī from his father ﷺ.

Allāhumma inna'l karīma idhā amara bi's su'āli lam yaruddahu abadan wa qad amartana abadan; wa qad amartana fa-daáwnā wa adhinta lanā fa-shafaánā wa anta akramu'l akramīn.

Fa-shaffiýnā fīhi [fīhā] wa'rĥamhu [wa'rĥamhā] fī waĥdatihi [waĥdatihā] wa'rĥamhu fī waĥshatihi [waĥshatihā] wa'rĥamhu fī ghurbatihi [ghurbatihā] wa'rĥamhu fī kurbatihi [kurbatihā] wa aáżim lahu [lahā] ajrahu [ajrahā] wa nawwir lahu [lahā] qabrahu [qabrahā] wa bayyiđ lahu [lahā] waj'hahu wa barrid lahu [lahā] mađjaáhu [mađjaáhā] wa áţţir lahu [lahā] manzilahu [manzilahā] akrim lahu [lahā] nuzulahu [nuzulahā] ya khayra'l munzilīn; wa yā khayra'l ghāfirīn wa yā khayra'r rāĥimīn.

Āmīn, āmīn, āmīn. şalli wa sallim wa bārik álā sayyidi'sh shāfiýīna Muĥammadin wa aālihi wa şaĥbihi ajmaýīn.

Wa'l ĥamdu lillahi rabbi'l áālamīn.[144]

[144] These additional duáās are composed by Alahazrat himself; *Fatāwā Ridawiyyah*, 9/217 in *Al-Minnatu'l Mumtāzah fī Dáwāti'l Janāzah*, a short booklet in response to a query asking for prayers to be recited during the funeral. The referencing of these prayers and other notes are all made by Alahazrat himself.

BRIEF BIOGRAPHY OF SHAYKH AL-ISLĀM IMĀM AĤMAD RIĐĀ KHAN

The noble ancestors of Alahazrat were originally from Qandahar;[145] some of them came to India and for their talents, bravery and capability, they were rewarded by Mughal kings, and they held high positions. These men remained in power and authority in their younger years, and they would retire from the world, becoming ascetics, spending their latter years in worship, until they left this world in that state.

This was the manner of his ancestors until Mawlānā Kāżim Álī Khān ﵀; but the Spiritual Pole of his time, Mawlānā Muĥammad Riđā Álī Khān [Alahazrat's grandfather,] changed this pattern and never assumed any worldly position or rank. He spent his entire life as an ascetic and a religious man. He was considered an imām of both the sharīáh and ţarīqah and many of his miracles became famous in his own lifetime; he was acclaimed and praised by friend and foe. Among his works, *Khuţab e Íłmī* is famous, which he wrote for his favourite student Mawlānā Íłmī.

His son, Mawlānā Naqī Álī Khān took his place after his passing and made his mark in scholarly circles in his time. He left behind Alahazrat for the guidance of Muslims, who enlightened this world with his invaluable works; as if Allāh táālā had sent him for the sole purpose of aiding the religion and defending the faith.

He was born in Shawwāl, 1272.[146]

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145 In Afghanistan.

146 In the printed edition this is erroneously mentioned as Muĥarram. It is most likely that the copyist made this mistake, as it is inconceivable that the author, who was his nephew, to have committed such a blunder. In which case, it is clear that the other mistake objected upon by Deobandis, was also made by the copyist. Allāh táālā knows best.

Due to his natural inclination and intelligence, he completed his studies and became a mufti at the age of fourteen; he relieved his father from the duties of being the imām of the masjid and the responsibility of issuing edicts. From this age, until the beginning of the next century,[147] he was devoted to various religious activities and would also be present in various gatherings. At the turn of the century, he retired from public activities saying: "The era has changed; we must also change our style".

Anyone will agree looking at his pristine life, that it appears that Allāh táālā had chosen him for two important tasks: the revival of religion, and the revival of sciences.

He was naturally inclined towards the first task, as he had an innate interest in it and service of religion had become his second nature. It was observed that he would write fatāwā without respite, even when he was ailing and weak. If he discontinued his reading/writing for a few hours upon the insistence of the doctor, his condition would become worse. After all, service to religion had become nourishment for his soul.

At this time in India, there isn't a single heretical sect that he has not refuted or written against. Whenever a new heresy reared its head, he would be the first to refute it by his tongue and his pen. I imagine, that every heretic probably balked before spreading his heresy, in trepidation of Alahazrat's refutation and tarried, apprehensive of answering his objections. Indeed, who could match his pen, which was a brandished sword and a trenchant spear! Thousands of scholars went to the Ĥaramayn, but the scholars of the Two Sanctuaries took authorisations only from him and took bayáh from him, and sought ijāzahs; they treated him with utmost respect and called him the Reviver of this century.

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[147] That is 1300, at the age of 28.

As far as Islamic sciences, their study and teaching is concerned, his family has been fulfilling this duty for generations. Alahazrat further revived a number of sciences that had become defunct and were not taught anymore – such as fractions, time-keeping,[148] logarithms, algebra,[149] jafar etc.

In the Muĥarram of year 1327, a list of his books was compiled[150] as *Al-Mujmal al-Muáddid li Ta'līfāt al-Mujaddid*; when this list was published, the number of books written by Alahazrat was 350 – and he continued to write until the end [for thirteen more years]. I suppose, if anyone compiles a list today, he should be able to find another 350 books.

In addition to his *Fatāwā al-Riđāwiyyah*, which is the most voluminous of all his works, if one calculates the number of pages written and distribute them over his lifetime, I am sure that Alahazrat will be among those scholars of Islām who have written a few *juz'* every day.[151]

Such was his detachment from the world, and his piety,[152] that I have heard some shaykhs say after seeing him, that their yearning to meet the Noble Companions had intensified.[153]

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148 *Taksīr*; the knowledge of which helps the mufti in distribution of inheritance; and *Tawqīt*: the knowledge of which helps in calculating prayer times, and times of sunrise, sunset and the dawn when the fast starts.

149 This was discontinued in Islamic schools and was lost among Islamic scholars at that time – for want of capable and qualified teachers.

150 By Alahazrat's student and scribe Mawlānā Żafaruddīn Bihārī.

151 A juz' is 20 pages.

152 *Zuhd o taqwā*

153 A dishonest scribe altered this sentence to 'decreased' upon which Deobandis made a brouhaha about it. See Appendix C for a detailed exposition of this false allegation.

His scholarly abilities were of such calibre, that many scholars have said that they have not seen such a versatile scholar in the past 200 years.

After serving this religion and enriching the nation with his learning for 54 years, this ocean of knowledge passed away on the 25th of Şafar, 1340 on Friday at 2.37 PM, as the muazzin was calling: "Come to Success."[154]

Here, the noble soul, answering the Call of the Eternal Lord, said: "I am here, at Your service, my Lord."[155]

إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ

Alahazrat himself extracted the year of his birth and the year of his death from Qur'ānic verses; he had identified the year of his death four months and twenty-two days[156] before his passing away.

Year of Birth / **1272:** أُوْلَٰٓئِكَ كَتَبَ فِي قُلُوبِهِمُ ٱلۡإِيمَٰنَ وَأَيَّدَهُم بِرُوحٖ مِّنۡهُۖ

Year of Passing / **1340:** وَيُطَافُ عَلَيۡهِم بِـَٔانِيَةٖ مِّن فِضَّةٖ وَأَكۡوَابٖ

رَحِمَهُ ٱللَّهُ

[154] *Ĥayyā ála'l falāĥ*

[155] *Labbayk.*

[156] Mawlānā Żafaruddīn Bihārī says that Alahazrat had indicated this 6 years prior, soon after the demise of Mawlānā Waşīy Aĥmad Sūratī. He also cites Mawlānā Qārī Aĥmad [son of Muĥaddith Sūratī], that when the blessed body of Alahazrat was lifted from his death-bed for the ritual washing, a piece of paper was found near his pillow. Alahazrat had written this verse of Sūrah al-Dahr on this, and had noted that reading it with *wāw* gives the year of his demise, and without *wāw* is the year of passing of Muĥaddith Sūratī [*Ĥayāt e Alahazrat*, 2/573].

Appendix A

ODE: BILLIONS OF BLESSINGS ON YOU

1. kaābe ke badru'd dujā tum pey karoroñ durūd
   ţaybah ke shamsu'd duĥā tum pey karoroñ durūd

2. shāfiý e roz e jazā tum pey karoroñ durūd
   dāfiý e jumlā balā tum pey karoroñ durūd

3. jān o dil e aşfiyā tum pey karoroñ durūd
   aab o gil e anbiyā'a tum pey karoroñ durūd

4. layeñ to ye dūsrā do sara jis ko milā
   kushak e ársh o danā tum pey karoroñ durūd

5. aur koyi ghayb kyā tum pey nihāñ ho bhalā
   jab na khudā hi chupā tum pey karoroñ durūd

6. ţūr pey jo shamá thā chānd tha sāýīr
   nayyir e fārāñ huwā tum pey karoroñ durūd

7. dil karo thandā mera woh kaf e pā chānd sā
   sīney pey rakh do zarā, tum pey karoroñ durūd

8. zāt huwi intikhāb waşf huwe lā jawāb
   naam huwā muşţafā, tum pey karoroñ durūd

9. ghāyat o íllat sabab, bahr e jahāñ tum ho sab
   tum se banā, tum binā - tum pey karoroñ durūd

10. tum sey jahāñ ki ĥayāt, tum se jahāñ ka sabāt
    aşl se hai żill bandha, tum pey karoroñ durūd

11. maghz ho tum aur post; aur haiñ bahar ke dost
    tum ho darūn e sarā, tum pey karoroñ durūd

12. kya haiñ jo bey-ĥad haiñ laws, tum to ho ghays aur ghaws
chīñtey meiñ hogā bhalā, tum pey karoroñ durūd

13. tum ho ĥafīż o mughīs, kyā hai woh dushman khabīs
tum ho to phir khawf kya, tum pey karoroñ durūd

14. woh shab e miýrāj rāj, woh şaf e maĥshar ka tāj
koyi bhi aysā huwā, tum pey karoroñ durūd

15. nuĥta falāĥ al-falāĥ; ruĥta farāĥ al-marāĥ
úd li-yaúūd al-hanā, tum pey karoroñ durūd

16. jān o jahān e masīĥ, dād ke dil hai jarīĥ
nabzeñ chutīñ dam chalā, tum pey karoroñ durūd

17. uff woh rah e sanglākh, aah yeh paa shākh shākh
ay mere mushkil kushā, tum pey karoroñ durūd

18. tum se khulā bāb e jūd, tum sey hai sab kā wujūd
tum se hai sab kī baqā, tum pey karoroñ durūd

19. khastah huñ aur tum muáāz, bastah huñ aur tum malāz
aagey jo shah ki razā, tum pey karoroñ durūd

20. garchey haiñ bey-ĥad quşūr, tum ho áfuww o ghafūr
baksh do jurm o khaţā, tum pey karoroñ durūd

21. mihr e khudā nūr nūr, dil hai siyah din hai dūr
shab meiñ karo chāndnā, tum pey karoroñ durūd

22. tum ho shahīd o başīr, aur maiñ gunah par dilīr
khol do chashm e ĥayā, tum pey karoroñ durūd

23. chīñt tumharī saĥar, chūht tumhārī qamar
dil meiñ rachā do ziyā, tum pey karoroñ durūd

24. tum se khudā ka żuhūr, us sey tumhāra żahūr
lim hai woh *in huwa*, tum pey karoroñ durūd

25. bey hunar o bey tamyīz, kis ko huwey haiñ ázīz
eyk tumharey siwā, tum pey karoroñ durūd

26. aas hai koyi na pās, eyk tumharī hai aas
bas hai yahi aasrā, tum pey karoroñ durūd

27. ţārim e áálā ka ársh, jis kaf e paa kā hai farsh
aankhoñ pey rakh do zara, tum pey karoroñ durūd

28. kahne ko haiñ áām o khāş, ek tumhīñ ho khalāş
band se kardo rihā, tum pey karoroñ durūd

29. tum shifā e maraz, khalq e khudā khud-gharaz
khalq ki ĥājat bhi kyā, tum pey karoroñ durūd

30. aah woh rāh e şirāţ, bandoñ ki kitnī bisāţ
al-madad ay rahnumā, tum pey karoroñ durūd

31. bey adab o bad liĥāż, kar na sakā kuch ĥifāż
áfw pey bhūlā rahā, tum pey karoroñ durūd

32. lo tah e dāman ke shamá, jhoñkoñ meiñ hai roz e jamá
aandhiyoñ se ĥashr uthā, tum pey karoroñ durūd

33. sīnah ke hai dāgh dāgh, kah do karey bāgh bāgh
ţaybah sey aakar şabā, tum pey karoroñ durūd

34. geysū o qad lām alif, kar do balā munşarif
lā ke tah e teygh e laa, tum pey karoroñ durūd

35. tum ne ba-rang e falaq, jayb e jahāñ kar ke shaq
nūr ka tadkā kiyā, tum pey karoroñ durūd

36. naubat e dar haiñ falak, khādim e dar haiñ malak
tum ho jahāñ bādshāh, tum pey karoroñ durūd

37. khalq tumharī jamīl, khulq tumharā jalīl
khalq tumharī gadā, tum pey karoroñ durūd

38. ţaybah ke māh e tamām, jumlah rusul ke imām
naushah e mulk e khudā, tum pey karoroñ durūd

39. tum se jahāñ kā niżām, tum pey karoroñ salām
tum pe karoroñ sanā, tum pey karoroñ durūd

40. tum ho jawād o karīm, tum ho ra'ūf o raĥīm
bhīk ho dātā áţā, tum pey karoroñ durūd

41. khalq ke ĥākim ho tum, rizq ke qāsim ho tum
tum se milā jo milā, tum pey karoroñ durūd

42. nāfiý o dāfiý ho tum, shāfiý o rāfiý ho tum
tum se bas afzūñ khudā, tum pey karoroñ durūd

43. shāfi o nāfi ho tum, kāfi o wāfi ho tum
dard ko kar do dawā, tum pey karoroñ durūd

44. jāyeñ na jab tak ghulām, khuld ho sab par ĥarām
mulk to hai aap kā, tum pey karoroñ durūd

45. mażhar e ĥaqq ho tumhīñ, mużhir e ĥaqq ho tumhīñ
tum meiñ hai żāhir khudā, tum pey karoroñ durūd

46. zor dah e nā rasāñ, takiya gah e bekasāñ
bādshah e mā warā, tum pey karoroñ durūd

47. barsey karam ki bharan, phūleñ niám ke chaman
aysi chalā do hawā, tum pey karoroñ durūd

48. kyuñ kahuñ beykas huñ maiñ kyuñ kahuñ beybas huñ maiñ
tum ho maiñ tum par fidā, tum pey karoroñ durūd

49. ganddey nikammey kamīñ, mahngey haiñ kodī ke tīn
kaun hameñ pāltā, tum pey karoroñ durūd

50. bāt ke dar ke kahīñ, ghāt na ghar ke kahīñ
aysey tumhīñ pālnā, tum pey karoroñ durūd

51. aysoñ ko niýmat khilao, dūdh ke sharbat pilao
aysoñ ko aysī ghizā, tum pey karoroñ durūd

52. girney ko huñ rok lo, ghauţah lagey hāth do
aysoñ par aysī áţā, tum pey karoroñ durūd

53. apney khaţā wāroñ ko, apne hi dāman meiñ lo
kaun karey ye bhalā, tum pey karoroñ durūd

54. karke tumharey gunāh, māngeñ tumhāri panāh
tum kaho dāman meiñ aa, tum pey karoroñ durūd

55. kar do ádū ko tabāh, ĥāsidoñ ko rū barāh
ahl e wilā kā bhalā, tum pey karoroñ durūd

56. hum ne khaţā meiñ na kī, tum ne áţā meiñ na kī
koyī kamī sarwarā, tum pey karoroñ durūd

57. kām ghazab ke kiye, us pey hai sarkar se
bandoñ ko chashm e razā, tum pey karoroñ durūd

58. aankh áţā kījiye, us meiñ ziyā dījiye
jalwah qarīb aa gaya, tum pey karoroñ durūd

59. kām woh le lījiye, tum ko jo rāzī karey
theek ho naam e raza, tum pey karoroñ durūd.

Appendix B

ODE: THE QĀDIRĪ PETITION

1. wah kyā jūd o karam hai shah e baţ-ĥā terā[157]
   nahiñ suntā hi nahiñ māngney wālā terā

2. dhārey chaltey haiñ áţā ke woh hai qaţrah terā
   tārey khiltey haiñ sakhā ke woh hai zarrah terā

3. fayz hai yā shah e tasnīm nirālā terā
   aap pyāsoñ ke tajassus meiñ hai dariyā terā

4. aghniyā paltey haiñ dar se woh hai bādā terā
   aşfiyā chaltey haiñ sar se woh hai rastā terā

5. farsh wāley teri shawkat ka úluw kyā janeñ
   khusrawā ársh pey udhtā hai phārerā terā

6. aasmāñ khwān, zamīñ khwān, zamāna mihmān
   şāhib e khāna laqab kis ka hai? terā, terā!

7. maiñ to mālik hi kahūñga ke ho mālik ke ĥabīb
   yánī maĥbūb o muĥibb meiñ nahiñ merā terā

8. terey qadmoñ meiñ jo haiñ ghayr ka muñh kyā dekheñ
   kaun nażroñ pey charhey dekh ke talwā terā

9. baĥr e sāyil ka huñ sāyil na kuñweñ kā pyāsā
   khud bujhā jāy kalejā merā chīñtā terā

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[157] **The Qādirī Petition** or *Zarīáh e Qādiriyyah* (1305 AH) is in three sections. It is the first poem in the first volume of Alahazrat's *Ĥadāyiq e Bakhshish*. Only the first section: **In the Noble Praise of the King of Creation** ﷺ is reproduced here.

10. chor ĥākim ke se chhupā kartey haiñ yāñ uskey khilāf
terey dāman meiñ chupey chor anokhā terā

11. aankheñ thandī hoñ jigar tāzey hoñ jāneñ sayrāb
sach'che sūraj woh dil aarā hai ujālā terā

12. dil ábas khawf se pattā sa udā jātā hai
palla halkā sahī bhārī hai bharosā terā

13. ek maiñ kyā mere íşyāñ ki ĥaqīqat kitnī
mujh se sau lākh ko kāfī hai ishārah terā

14. muft pālā tha kabhī kām ki áādat na padhi
ab ámal pūchtey haiñ haay! nikammā terā...

15. terey tukdoñ sey paley ghayr ki thokar pey na daal
jhidkiyāñ khāyeñ kahāñ chhor ke şadqah terā

16. khwār o bīmār o khaţāwār o gunahgār huñ maiñ
rāfiý o nāfiý o shāfiý laqab aaqā terā

17. meri taqdīr burī ho to bhalī kar de ke hai
maĥw o isbāt ke daftar pe kadodā terā

18. tū jo chahey to abhi mayl merey dil ke dhuleñ
ke khudā dil nahiñ kartā kabhi maylā terā

19. kis ka muñh takiye kahāñ jāyiye kis se kahiye
terey hī qadmoñ pey mit jāye yeh pālā terā

20. tū ney islām diyā tū ney jamāát meiñ liyā
to karīm ab koyī phirtā hai áţiyyah terā

21. mawt suntā huñ sitam talkh hai zahrābah e nāb
kawn lā dey mujhe talwoñ ka ghusālah terā

22. dūr kyā jāniye badkār pey kaysī guzrey
terey hī dar pey marey beykas o tanhā terā

23. terey şadqey mujhe ik būnd bahut hai terī
jis din ach'choñ ko miley jām jhalaktā terā

24. ĥaram o ţaybah o baghdād jidhar kījey nigāh
jyot padhtī hai teri nūr hai chantā terā

25. teri sarkār meiñ lātā hai razā us ko shafīý
jo mera ghaws hai, aur lādlā betā[158] terā

[158] Some Deobandis accuse that Alahazrat said "son of god" in saying this, al-iyādhu billah. Anyone except the woefully ignorant will look at it that way. This line is addressed to RasūlAllāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and the 'son' is Ghawth al-Aáżam, Shaykh Ábd al-Qādir ﵁, who is a descendant of RasūlAllāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. This mode of address is mentioned in many places.

Appendix C

ANSWERS TO OBJECTIONS ON THE WAŞĀYĀ

The blessed *waşāyā* is full of light and wisdom, and most people will find it touching and enlightening. Some people enjoy distorting straightforward statements and revel in false allegations. One should ignore a caitiff who tries to besmirch the honour of noble folk by slandering them; as said in the following lines attributed to Imām Shāfiýī:

aáriđ áni'l jāhil al-safīh
fa-kullu mā qāla fa-huwa fīhi
mā đarra baĥra'l furāti yawman
an khāđa baáđ al-kilābu fīhi[159]

Turn away from the stupid ignoramus
Everything that he says, is in himself
It won't harm the river Euphrates
If on any day, a mangy cur dirties it

Alahazrat's enemies have spared no effort to find something to discredit him; as they could not find anything in his spotless character, they resorted to false allegations and outright lies. I will not go into detailed refutations here and briefly discuss three main objections made by Deobandīs on the *waşāyā* :

1. Alahazrat said: "My religion and creed."
2. Alahazrat mentioned a list of foods in his *Waşāyā.*
3. His nephew, Mawlānā Ĥasanayn disrespected the Şaĥābah.

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[159] *Dīwān al-Shāfiýī*, Cf. *Jawhar al-Nafīs*, p.45.

1. *My religion and my creed*

Deobandīs make a big song and dance about this. In point no.14 of the written bequest Alahazrat tells his sons and his nephews:

> ...be adherent to the sharīáh to the farthest extent possible; and be steadfast upon my religion and my creed, which is evident from my books, as it is an obligation more important than any other.

Look again. Do you see any problem with it? If you don't, then you are probably not a Deobandī. Because Deobandīs consider this a big blunder. Alahazrat said: '*my religion*' or in Urdu, *merā dīn,* which would translate to *dīnī* in Arabic. Apparently, according to Deobandīs if one says 'my religion' it does not refer to Islām. Yet, in the duáā of *istikhārah*, as mentioned in *Bukhārī*:

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي

O Allāh, if in your Knowledge, this thing is better for me, for **my religion..**[160]

Looks like the Deobandis have not heard of this duáā of istikhārah, because it teaches us the same thing Alahazrat said in his will: 'my religion.' In another ĥadīth of *Nasāyī*, validated by Ibn Ĥibbān as şaĥīĥ:

كَانَ يَقُولُ إِذَا انْصَرَفَ مِنَ الصَّلَاةِ اللَّهُمَّ أَصْلِحْ لِي دِينِي

He ﷺ would say after he completed the prayer:
O Allāh, make right my religion for me.[161]

The question is, do Deobandīs deem it permissible to recite it in this manner or, do they recommend any alteration? Because, according to their logic, 'my religion' means 'the religion established by me.' Therefore, the above prayer said by RasūlAllāh ﷺ should be permissible

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160 *Bukhārī*, #6382.

161 *Fat'ĥ al-Bārī* 14/338, under #6329 Cf. *Nasāyī* and *Ibn Ĥibbān*.

for him alone, and anyone who recites it should alter it accordingly. We wonder whether Deobandis alter these duáās; because saying the words mentioned in the ĥadīth, 'my religion' is apparently a crime:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي

بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي

This objection will not spare even the companions. In a very lengthy ĥadīth narrated by Sayyidunā Álī ﷺ about Ĥāţib ibn Abī Balţaáh, he tells RasūlAllāh ﷺ, in his defence:

وَلَا ارْتِدَادًا عَنْ دِينِي

I did not turn away from my religion [i.e. become an apostate].[162]

Notice, he did not say: I did not turn away from YOUR religion. After he had said: "I did not apostate from MY religion," RasūlAllāh ﷺ said: "He speaks the truth."

Will Deobandis tell us why "my religion" said in front of RasūlAllāh ﷺ is not a crime, and Sayyidunā Úmar ﷺ did not threaten to execute him for that reason, nor did RasūlAllāh ﷺ criticise him; rather, he validated that statement. Still, Deobandīs criticise only Alahazrat for saying so.

In another ĥadīth narrated by Ibn Ábbās ﷺ, RasūlAllāh ﷺ told Sayyidunā Álī ﷺ: "You will face hardship after me." Mawlā Álī asked: "Along with my religion being safe?" He replied: "With your religion being safe."[163]

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِعَلِيٍّ أَمَا إِنَّكَ سَتَلْقَى بَعْدِي جَهْدًا قَالَ فِي سَلامَةٍ مِنْ دِينِي ؟ قَالَ فِي سَلامَةٍ مِنْ دِينِكَ

[162] *Şaĥīĥ Muslim*, #2494.

[163] *Mustadrak* of Ĥākim, #4740

In this ĥadīth as well, 'my religion' refers to Islām. Let us go back to Alahazrat's statement:

> ...be adherent to the sharīáh to the farthest extent possible; and be steadfast upon my religion and my creed, which is evident from my books, as it is an obligation more important than any other.

Here, a father is advising his children; a shaykh is advising his students to be steadfast upon his religion, which is Islām; and his creed, which is Ahl al-Sunnah. He insists that 'his religion and creed' is evident from his books. We invite Deobandīs to show us a single instance in the corpus of his work, where Alahazrat refers to his religion as any other than Islām, and his creed any other than Ahl al-Sunnah. Even to this day, he is known as *Imām e Ahl e Sunnat*, unlike Deobandīs who, until recently, used to refer to their elders as *Úlamā e Deoband*.

It appears that Deobandīs are incapable of reading or understanding plain Urdu. If not, it is obvious that hate drives them to lie and distort. In the same *Waşāyā*, under point no.3 Alahazrat says:

> After my soul has departed, close my eyes with soft hands saying: ***In the name of Allāh; and upon the religion of RasūlAllāh*** ﷺ.

It is clear that Alahazrat has himself stated in the last thing he wrote, that he follows only the religion of RasūlAllāh ﷺ. Then, what is all this fuss about? Shaykh Ĥasan Melsi says in his refutation:

> It is mentioned in şaĥīĥ ĥadīth, that after the burial of the deceased, the angels, Munkar and Nakīr will question the dead man and ask him: "Who is your Lord?" and ***mā dīnuka?*** "What is your religion?" According to Deobandī logic, they are not asking him about Islām; they are asking about his own concocted religion – because they are not asking: "Which religion did you profess?" Deobandī/Wahābī will probably say: "I don't have any religion." Even a Muslim will not say: "I was upon the religion of Islām." Rather he says: "***My religion*** is Islām." ***dīnī*** al-Islām, ***merā dīn*** Islām hai.

Shaykh Melsi mentions an interesting anecdote narrated by Ashraf Álī Thānawī:

> In an answer to a question by one Mawlawi, [Ashraf Álī replied:] You find this surprising, I have heard an even more fascinating anecdote from Mawlānā Fađl al-Raĥmān GanjMurādābādī ﵀ which requires a proper explanation [*tawjīh*]; And if anyone else had narrated this, it would have been difficult to believe, and it is quite possible that I would have rejected it soon after I heard it.
>
> It is about a washerman who died, and after burial, Munkar-Nakīr came to question him: *man rabbuka*, who is your Lord? ***mā dīnuka***, what is your religion? *man hādha'r rajul*, what do you say about him?
>
> For every question, the man would answer: "I don't know anything. I am only a washerman of Ghawth al-Aáżam ﵀."
>
> Actually, this was a generic answer which meant: I have the same creed; his [Ghawth al-Aáżam] God is my God; his religion is my religion – the washerman attained salvation upon this.[164]

Note, that the washerman didn't say "my religion." It was an explanation by Ashraf Álī Thānawī, that the washerman's answer meant: "his religion, is my religion" and thus the man attained salvation.

Are Deobandis listening?

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[164] *Ifādāt al-Yawmiyyah*, aka *Malfūżāt e Ĥakīm al-Ummat*, 2/100-1, Malfūż #133.

2. *List of foods in Waşāyā*

Another such asinine and puerile 'objection' is the one by Khālid Maĥmūd, who says in his screed, *Muţālaáh e Baraylwiyat*:

> Mawlāna Aĥmad Raza Khān prepared a list of elaborate foods 2 hours and 17 minutes prior to his demise; and made a will to have these sent:
>
> "If it is agreeable for my dear ones, in the fātiĥah, send the following things twice or thrice a week: home-made milk ice-cream, even if it is from buffalo milk, chicken biryānī, chicken pulāo, shāmī kabāb, even if it is from goat's meat, parathas and cream, fīrīnī, thick gravy of white lentils with garlic etc., for seasoning and garnishing, meat-filled katchūrīs, apple juice, pomegranate juice, soda bottles, milk ice-cream."
>
> In their last moments, pious people are busy in repentance [tawbah and istighfār] and recitation of the Qur'ān and litanies [dhikr] and they are focused towards the hereafter. But Khān-şāĥib[165] is one who is busy preparing a list of lip-smacking foods.[166]

After mentioning a derisive couplet of Mīr Taqī[167] [Mīr], Khālid says:

> In the *Waşāyā*, under #11, he has already advised on giving to the poor; this bequest of elaborate list of foods to be sent, is at #12. He is not talking about sending it to anyone else – because he has said that already. Here he means, "have these things sent to me."
>
> Thus, a person brought home-made ice-cream, according to his bequest, at his grave.[168]

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165 Deobandīs refer to Alahazrat in this manner.

166 *Mutālaáh e Baraylwiyat*, 1/20.

167 It is cited from *Mutālaáh*, and is not independently verified from Mīr's *Kulliyāt*.

168 Ibid. 1/21.

وصایا شریف میں گیارہویں نمبر پر فقراء کو دینے کی نصیحت آپ پہلے کر آئے ہیں۔ یہ پر تکلف کھانے
بھیجنے کی وصیت بارہویں نمبر کی ہے۔ یہاں دوسروں کو بھیجنے کی گفتگو نہیں۔ وہ بات پہلے ہو چکی ہے۔ یہاں یہی
مراد ہے کہ یہ چیزیں مجھے بھیج دیا کریں۔
چنانچہ ایک صاحب بوقتِ دفن دودھ کا برف خانہ ساز جو وصیت میں مذکور تھا قبر پر لے آئے۔[۲]

Thereafter he goes on and on about this apparent 'love of food'. Let us examine his statement closely:

> In the *Waşāyā*, under #11, he has **already advised** on giving to the poor; this bequest of elaborate list of foods to be sent, is at #12. **He is not talking about sending it to anyone else** – because he has said that already. Here he means, "have these things sent **to me**." Thus, a person brought home-made ice-cream, mentioned in his bequest, **at his grave**.

Here is a relevant snippet from Alahazrat's *Waşāyā* for comparison:

> **#11.** Do not give food from my *fātiĥah* to the rich; it should be given only to the poor – and that too with esteem, kindness and courtesy; not with scorn and condescension.
>
> **#12.** If it is agreeable for my dear ones, in the *fātiĥah*, have some of these things sent twice or thrice a week:

1. Khalid decides that Alahazrat cannot mention the poor twice. If it is mentioned it in #11, it is probably *muĥāl dhātī*[169] to mention it in #12.

2. He reiterates the lie that "He is not talking about anyone else." There is absolutely no proof for his claim– and anyone can see, that #12 is a continuation of #11. Obviously, he is talking about the same *fātiĥah*.

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[169] Even though, according to Deobandī belief, it is not *muĥāl dhātī* [absolutely impossible] for falsehood to occur in Divine Speech.

3. He repeats the lie, a third time: *send it to **me.*** Where is this ***mujhe** bhej diya kareñ*? Alahazrat only writes: *in ashiyā se bhi kuch bhej diyā kareñ* / have some of these things sent. There is no 'me' here.

4. Then, he says that someone brought home-made ice-cream to the grave, and attributes it to the footnote of Mawlānā Ĥasanayn, who only said that at the ***time of burial***, someone brought ice-cream. Nowhere in the *Waşāyā* is it mentioned that ice-cream was brought to the graveyard. It is another bald faced lie.

   In fact, Alahazrat forbade the carrying of grains to the graveyard, because he feared that there would be a stampede and people would disrespect graves. Why would anyone bring ice-cream to the grave? It is just Khalid's fanciful imagination; if not, let him or his apologists show us how did they arrive at this conclusion.

   However, this falsehood is essential for Khalid's narrative because he has already set the expectations of an unsuspecting reader, by introducing a lie in the previous page:

   > It is a valid belief that reward of [good deeds] reaches the deceased. The reward of good deeds performed by the living will reach the deceased according to their intention. But it is clear that only the 'reward' reaches them – the actual things [physically] do not reach them; nor the fragrance or taste of such things reaches them. It is impossible to send these things in their physical form to the next world. Donating the reward is valid, but nowhere is it proven that such things reach physically, along with taste perceived in this world.
   >
   > But, according to Baraylawī madh'hab **these things reach the deceased in their tangible form**; therefore, they include specific things relished by the deceased [when alive], in their *khatms*.[170]

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[170] *Mutālaáh e Baraylwiyat*, 1/20.

This is a cock-and-bull story. Where in the world did Sunnis ever say that food and drink "in their tangible form," reaches the deceased in their graves? Does Khalid Mahmud or any other Deobandī have a reference from any of Alahazrat's work?

Anyone can fabricate such baseless premises and build a pyramid of refutation, higher than the Giza. Perhaps, in his eagerness to do so, he has confused Sunnis with ancient Egyptians and in his delirium, attributed this to 'Baraylawīs.' Until this claim of Khalid is proven, Deobandī filibustering is of little use – odious, but in vain.

5. Dripping with such honesty, Khalid continues:

> Anyway, it is not known where they kept that milk – whether they kept it in his shroud, or did they bury it in a corner. It is sixty years since this event occurred, but until today, those of Baraylawī madh'hab have not informed us where that milk went.

This is not new; Deobandis are past-masters in this kind of fraud. In Alahazrat's time, they falsely attributed many books to his forefathers and shaykhs; *Sayf al-Naqī*, a work spuriously attributed to Alahazrat's father, was published from Deoband under the aegis of Ashraf Álī Thānawī. Alahazrat took them to task,[171] challenging them to prove these charges – and when their bluff was exposed,[172] they escaped to the isles of silence; neither Thānawī,[173] nor the Deobandīs involved in that affair had the decency to clarify – let alone apologise.

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[171] See *Ab'ĥās e Akhīrah*.

[172] Which was acknowledged by Manżūr Númānī in his letter to Taqī Úsmānī, in the latter's book *Nuqūsh e Raftagān*, p399. Instead of acknowledging the injustice, Númānī laid the blame on 'Baraylawīs' claiming entrapment. *Idhā lam tastaĥyī faşnaá mā shiyt*.

[173] In his letter to Thānawī, Alahazrat asks him to distance himself from it, if he was indeed not involved with it; the otherwise garrulous Thānawī remained silent.

6. Alahazrat started dictating the *Waşāyā*, at 12.17 PM and signed it at 12.21 PM; a grand total of **five** minutes. He was busy the rest of the time in praying, beseeching, advising his family and preaching of the sunnah, as described by Mawlānā Ĥasanayn. Far from 'love of food,' Alahazrat was preparing for the final journey by not eating anything since morning, and he had informed those around him about this. None of this is visible to Deobandīs, as they are bent on vilifying Alahazrat – even if it requires one to lie and to be dishonest:

آخری وقت میں نیک لوگ توبہ واستغفار میں مشغول رہتے ہیں۔ ذکر وتلاوت کی فکر ہوتی ہے
آخرت کی طرف دھیان ہوتا ہے مگر خانصاحب ہیں کہ اس وقت بھی چٹ پٹے کھانوں کی فہرستیں تیار
فرمانے میں مصروف تھے۔ میر تقی نے پُرخور کے بارے میں کہا تھا ؎
جب مرے گا وہ بھوک کا روگی ——— روح تو شاہ کی روٹی میں ہوگی

In the above passage, Khālid says:

> In their last moments, pious people are busy in repentance [tawbah and istighfār] and recitation of the Qur'ān and litanies [dhikr] and they are focused towards the hereafter. But Khān-şāĥib [Aĥmad Riđā Khan] is one who is busy preparing a list of lip-smacking foods.

Let us examine whether Khalid's own elders agree with his assessment. Consider this anecdote in *Arwāĥ e Salāsah*:

> **#223.** Khān Şāĥib[174] said: When Mawlānā Nānotwī was ailing, the sickness in which he died, he told Mawlawi Maĥmūd al-Ĥasan to bring a cucumber from somewhere. Mawlawi Maĥmud al-Ĥasan says that he searched the fields, and managed to find only a small cucumber. News of this, somehow reached Mawlawi Ábd al-Ĥayy Farangi-Maĥallī in Lucknow, that Mawlānā Nānotwī desires [to eat]

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[174] This is not Alahazrat; it is some Deobandī narrator.

> cucumbers; Mawlawī Ábd al-Ĥayy had cucumbers sent by the train, and he sent it a number of times.

Ashraf Álī Thānawī writes explaining this craving for cucumber:

> One should not deem this contrary to *zuhd* [abstemiousness]. It has been mentioned in ĥadīth and proven that RasūlAllāh ﷺ himself desired certain things.[175] Research scholars [*muĥaqqiqīn*] consider this as a demonstration of one's dependence upon the gifts of Allāh, and thus it is a very high form of acknowledgement of one's being a slave [*ábdiyyat*] and love of He, who has bestowed favours.[176]

Ashraf Álī explains this explicit desire, Nānotwī's craving to eat something, as a high form of *zuhd.* Whereas, Khālid falsely accuses Alahazrat of desiring food, even though Alahazrat merely told his family to have those foods sent to the poor; and for this imagined crime, Khālid taunts Sunnis by quoting a couplet:

> *When that sick person – with a disease of hunger dies,*
>
> *His soul will be [pining to be] in the bread of the king.*

We ask Deobandīs: Isn't this couplet more suitable for Qāsim Nānotwī who was desirous of eating a cucumber in the disease in which he died? Disease, check. Impending death, check. Hunger for something to eat, check. Verily, Imām Shāfiýī was right about ignoring an ignorant fool, because: "Everything he says, is actually in himself..." Khālid uses Mawlānā Ĥasanayn's footnote where it is conducive to his slander, but ignores his explanation of point#12, that the list was of foods relished by Alahazrat, and before departing he ensured that the poor would continue to enjoy those foods.

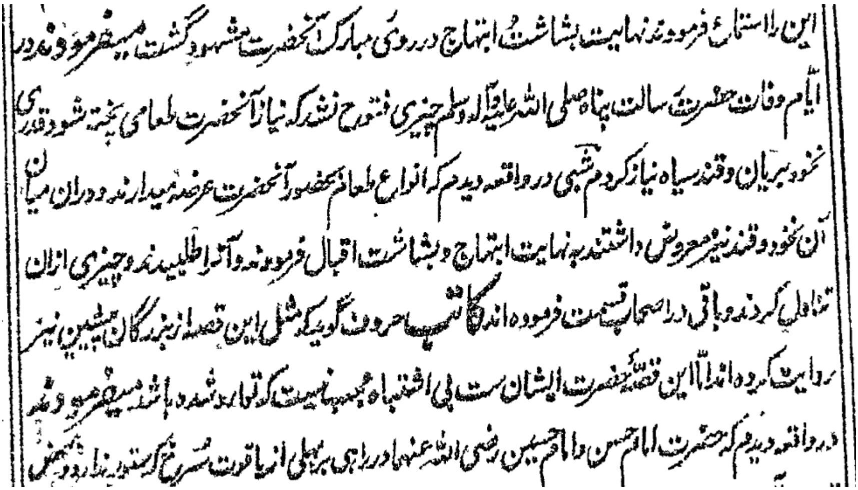
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[175] In his ﷺ last days in this world.

[176] *Arwāĥ e Salāsah,* aka *Ĥikāyāt e Awliyā'a* with Thānawī's annotations; anecdote #223. New edition, p.182; Old edition, p.246.

Summary of Khālid Maĥmūd Deobandī's Fantasies		
Sl	**Fantastical Retelling**	**Reality**
1	[Aĥmad Riđā] Khān-Şāĥib was busy listing foods in his last moments instead of Qur'ān recitation and repentance.	The whole *Waşāyā* of 14 points was written in 5 minutes. The food list is just one point which should take less than a minute. This was 2 hours prior to his demise; thus, Alahazrat in his last moments was doing dhikr and those around him were reciting *Yā-Sīn* etc. Far from asking for food, Alahazrat took care to leave this world on an empty-stomach.
2	He is not talking of the poor in point #12 of *Waşāyā*.	Bald-faced lie. #12 is a continuation of #11. Mawlānā Ĥasanayn, in a footnote to #12 explains the reason for the list.
3	The list of food was for himself.	Bald-faced lie.
4	Milk ice-cream was brought to his grave.	Bald-faced lie.
5	Baraylawīs believe that food reaches the dead physically	Bald-faced lie.

Perhaps Khālid Maĥmūd was referring to an anecdote narrated by Shāh Walīyullāh in his well-known work *Anfās al-Áārifīn*:


این را استماع فرمودند نهایت بشاشت و ابتهاج در روی مبارک آنحضرت مشهود گشت میفرمودند در
ایام وفات حضرت رسالت پناه صلی الله علیه وآله وسلم چیزی فتوح نشد که نیاز آنحضرت طعامی پخته شود قدری
نخود بریان و قند سیاه نیاز کردم شبی در واقعه دیدم که انواع طعام بحضور آنحضرت عرضه میدارند و دران میان
آن نخود و قند نیز معروض داشتند به نهایت ابتهاج و بشاشت اقبال فرمودند و آنرا طلبیدند و چیزی ازان
تناول کردند و باقی در اصحاب قسمت فرموده اند کاتب حروف گوید که مثل این قصه از بزرگان پیشین نیز
روایت کرده اند اما این قصه حضرت ایشان است بی اشتباه عجب نیست که توارد شده باشد میفرمودند
در واقعه دیدم که حضرت امام حسن و امام حسین رضی الله عنهما در راهی [illegible]

[Shāh Ábd al-Raĥīm Dihlawī] said: [once,] for the anniversary[177] of the departing of RasūlAllāh ﷺ, I did not have any food, with which I could do *niyāz.*[178] I had a handful of roasted chickpeas and sugar, with which I did *niyāz*. That night, I saw that RasūlAllāh ﷺ is seated and various kinds of foods are being presented to him ﷺ. The roasted chickpeas and sugar were also presented and he was very pleased and accepted it with gladness. He ﷺ ate from it and distributed the rest to his companions.

The writer [Shāh Walīyullāh] says: Similar anecdotes have been reported by other great men, but this anecdote is certainly that of the master [my father]. It is also possible that it must have been unintentionally mixed-up.[179]

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[177] This is known as *úrs*, as explained by Shāh Ábd al-Ázīz Dihlawī in *Zubdatu'n Naşāyiĥ*.

[178] It is *fātiĥah* of pious people, Awliyā'a and prophets; it is permissible for everyone including the rich and well-to-do, to eat and drink from such a *fātiĥah*.

[179] *Anfās al-Áārifīn*, Shāh Walīyullāh. Original persian work, printed in 1335/1917.

We ask Deobandīs, why shouldn't this be considered as a real incident?[180] If you reply that it is a dream, doesn't he [Shāh Ábd al-Raĥīm] simply say: "I saw it in the night" without mentioning that it was a dream? Why is it then, that they add fanciful details and distort plain sentences when it concerns Alahazrat? I reiterate: where did Alahazrat say about the list of foods: "send it to **me,**" as claimed by Khālid Maĥmūd. Only a hypocrite does not hold himself to the standard he applies to others; it is a great sin to do so.[181] Let us hold Deobandī elders to Khālid's standard:

> In their last moments, pious people are busy in repentance [tawbah and istighfār] and recitation of the Qur'ān and litanies [dhikr] and they are focused towards the hereafter. But Khān-şāĥib [Aĥmad Riđā Khan] is one who is busy preparing a list of lip-smacking foods.
>
> ***When that sick person – with a disease of hunger dies,***
> ***His soul will be [pining to be] in the bread of the king.***

We have already seen Qāsim Nānotwī's craving for a cucumber. Let us see what Ĥusayn Aĥmad Tāndwī Madanī [called as Shaykh al-Islām by Deobandis] do in his last moments:

> On the day of the shaykh's death, I was present at 2.30 AM, as it was my turn. I went in silently and sat near his head, as quietly as possible so as to avoid waking him up. I realised that he was saying "Allāh Allāh" and turning on his side. I asked: "Is it hurting more today?" He replied: "Yes brother. Come help me sit up." I supported him to rise. He ordered: "Bring water." I brought water quickly and gave him. He took a sip and said: "Keep this and slice the melon."[182]

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[180] Notice, in the original text, he says: *dar wāqiáh dīdam*, I saw it in actuality.

[181] ***It is greatly disliked by Allāh, that you should say, that which you do not do.*** Sūrah Şaff, 61:3.

[182] *Sardā*: galia melon.

> When I began slicing it, he said: "Slice only a small part." By this time, I presented a few slices on a plate. He said: "You too eat". I said: "Master, you can eat." Anyway, he left two slices and said: "Take this and eat." I said: "I will leave this, you can eat it after a while." He was cross and insisted, saying: "Eat it. Beware, don't leave it." I ate it.
>
> Then he said: "Look, if there is pineapple in the box, bring some juice." I did not understand him properly and instead of juice, I brought slices [of pineapple] instead. He said: "Not this; but, juice." By the time I brought the juice, he had already put a small piece in his mouth...[183]

This Ĥusayn Aĥmad's love of food is documented by his own people:

> In 1929, there was a gathering of Jamiat al-Ulama in Amroha and it was the season of mangoes. We had invited him [Ĥusayn Aĥmad] for dinner and Mufti-e-Aáżam Mawlānā Kifāyatullāh was also with him. When he [Ĥusayn Aĥmad] entered the house, the pot in which meat was cooked was kept. Master [Ĥusayn Aĥmad] jokingly and casually began to drink the soup from the pot itself! Everyone who saw this interesting scene, including Muftī Kifāyatullāh began to roar in laughter.[184]

Deobandīs acknowledge that almost all of their elders/scholars [*mashāyikh*] wished to eat something just before their deaths:

> It is a strange coincidence that all scholars, and particularly Mawlānā Muĥammad Qāsim, in his last moment desired to eat a fruit. For this purpose, a cucumber was obtained from Lucknow. [Ĥusayn Aĥmad] also, in the end, desired to eat a melon.[185]

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[183] *Shaykh al-Islām ke Ĥayrat Angīz Wāqiáāt*, Abu'l Ĥasan Bārabankwī, p.180.

[184] Ibid. p.129. *be-sākhtah qahqaha lagāney par majbūr ho gaye*.

[185] *Shaykh al-Islām Number*, p.219. Published by Maktabah Madaniyyah Gujrānwāla. I have not been able to obtain these two books and have relied upon references provided by others as scanned pages. Allāh táālā knows best.

Finally, something about Ashraf Álī Thānawī. He had bouts of diarrhoea in his last days and had become very weak. His disciple and attendant[186] at that time says:

> It has been already written that he had continuous bouts of diarrhoea since Monday morning. It was so severe that sheets were folded and kept under him, as he had one bout after another, those sheets were absorbing [the waste] and those sheets were being replaced repeatedly. During the time of prayer, both his wives would together help him to clean himself well. Due to diarrhoea he had become very weak.[187]

Reporting about his illness, treatment etc. the narrator mentions:

> I said: "Master used to have respiratory problems often, but you feel better with massage etc." He replied: "I have never felt distress like this before, in my entire life." So, I too went to the doctor to appraise him of his condition, and when I returned, master was busy in washing. Therefore, I sat outside. And since a long time had elapsed, it slipped from my mind but the blessed master himself asked me what the doctor had said.[188]

This is not mentioned here to revel in the suffering of others, as Imām Shāfiýī has said: *inna shamātata'l aádā balā'a*.[189] Rather it is mentioned as a quick recap of his state, before his final moments. His disciple talks of how Thānawī asked for a box to be brought containing trusts and that he was reminding everyone once again about what belong to whom, and how much etc. because it was a matter of people's rights.

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[186] Ázīzu'l Ĥasan

[187] *Ashraf al-Sawāniĥ*, Vol.3-4/p.78.

[188] Ibid. p.79.

[189] Schadenfreude is a malady, an affliction in itself.

He asked whether he had given both his wives, their monthly expenses and they replied in the affirmative.

> He had the trusts [*amānat*] to be taken out from their envelopes. There were 14 annas in one envelope. He said: "There must be 15". Upon looking carefully the missing anna was found.
>
> Then he had the amount in another envelope taken out – there were six notes of five rupees each and some change. He took those notes in his own hand and tried to count them, and he said something, but his tongue had faltered – what he said was not legible. Then, he fainted and those [currency] notes scattered on his chest, and both his hands rested on the chest. His last action was to entrust those trusts and explain – even though, there was nothing to explain. Because, as was his custom, he had written the details and purpose of those amounts; he had a piece of paper inside the envelope also, on which important details about that amount were written. But as his nature was very careful about rights of others, he was preoccupied with this thing at the last moment...[190]

When Alahazrat departed, he had currency notes and coins removed from the room [as they have images of people and this prevents angels from entering] and did not worry about his treatment as he said: "It is human nature to keep trying various treatments until the very end." His noble bequest to give certain special foods to the poor, is distorted into grotesque picture by Deobandīs. Imagine, what Khālid Maĥmūd would do, if he were to write about someone who died like Thānawī?

As someone said: If you stop telling lies about us, we will stop telling the truth about you.

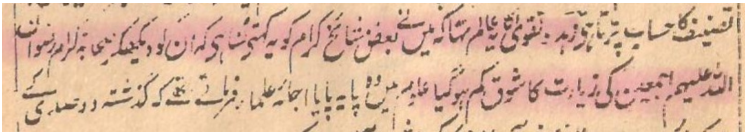
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[190] *Ashraf al-Sawāniĥ*, Vol.3-4/p.81.

3. *Mawlānā Ĥasanayn, the compiler of Waşāyā disrespected Şaĥābah*

According to Deobandī mythology, Mawlānā Ĥasanayn said:

> Such was his *zuhd* and *taqwā*, that I have heard some shaykhs say, after seeing him, that the yearning they had, to meet the Noble Companions **diminished**.[191]



In one edition of the *Waşāyā*, which is widely shared by Deobandīs, the statement is indeed as above. But it was not Mawlānā Ĥasanayn's fault. It was the mistake of the calligrapher. Mawlānā Ĥasan Álī Melsī writes that he has seen a few older editions published from Bareilly that do not have this aberration. Regardless, when this was brought to the notice of Mawlānā Ĥasanayn, the author of that essay, he publicly denied that he wrote such a thing, and published another edition with the correct wording. Only those without any shame,[192] will keep repeating an accusation, even after a person has explicitly clarified that he is not responsible for it.

Some apologists for Deobandīs claim that the case of Gangohi, Thānawī and Nānotwī is similar; without pausing to think that neither Gangohi, Thānawī, Nānotwī nor do their minions ever denied that they authored those blasphemous[193] things, though they try to explain them favourably.

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[191] This is according to a misprinted version of the *Waşāyā*.

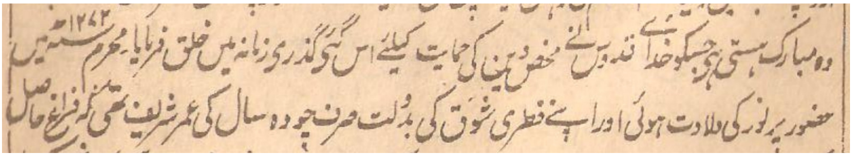
[192] That is, Deobandis by definition; *sharm tum ko magar nahīñ aātī.*

[193] Gangohi's fatwā of "falsehood occurring in Divine Speech". Thānawī's disrespectful passage in his ĥifż al-Īmān; and Nānotwī's claim in *Tahdhīr al-Nās* that the coming of another prophet after our Prophet ﷺ will have no effect on his being the 'seal of prophets.'

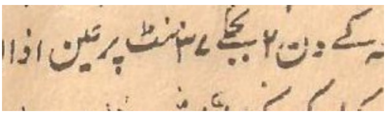
According to some scholars, the calligrapher was a person with hatred towards Alahazrat and deliberately made that alteration. Even if we assume that he was an innocent person, it is clearly evident that he was an incompetent calligrapher who has commited many mistakes in the composing of this particular edition – and particularly in the brief biography in which the objectionable line appears, there are at least three other factual errors, which the author could not have committed.

The commonly available edition[194] of *Waşāyā* is used for examples below:

First, the calligrapher writes that Alahazrat was born in Muĥarram, whereas everyone knows that Alahazrat was born in Shawwāl. It beggars belief that Mawlānā Ĥasanayn forgot this in the space of few pages.


وہ مبارک ہستی ہے جسکو خدائے قدوس نے محض دین کی حمایت کیلئے اس گئی گذری زمانہ میں خلق فرمایا۔ محرم ۱۲۷۲ھ میں
حضور پرنور کی ولادت ہوئی اور اپنے فطری شوق کی بدولت صرف چودہ سال کی عمر شریف میں کل علوم سے فراغ حاصل

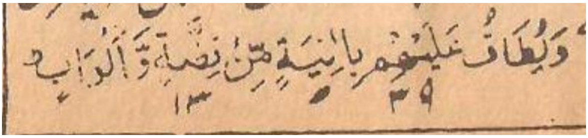
Secondly, he writes that Alahazrat passed away at 2:37 PM even though, it is widely documented as 2:38 PM.[195] Alahazrat has signed it at 12.21 PM. Obviously, this is not a big issue, but the point is, that the scribe is a bungling fellow:


کے دن ۲ بجکے ۳۷ منٹ پر عین اذا

[194] Which is shared by Deobandīs – and is scanned with the stamp of the owner of that copy, who is also a Deobandī. The three Deobandī objections on the *Waşāyā* are highlighted with a pink marker in this PDF.

[195] See *Ĥayāt e Alahazrat* of Mawlānā

Thirdly, the sum of the verse from which the chronogram of his demise is extracted is 1340 and not 1339. This scribe is either a misfit, or is inimical and has purposely altered numbers and facts.


ويطاف عليهم بآنية من فضة وأكواب
١٣ ٣٩

Whichever the case, tampering or incompetence of the scribe – Mawlānā Ĥasanayn is certainly not to be blamed. Besides, he has already clarified that he never wrote such a statement; any Deobandī who does not want to see the truth and continues to repeat this false allegation, should be left to his raving and barking, following the advice of Imām Shāfiýī:

mā min usdin an tujīb al-kilāb

It is not necessary for lions to answer [the barking of] dogs[196]

[196] *Dīwān al-Shāfiýī*, Cf. *Aĥsan al-Qaşas* 4/106.

Note: Mawlānā Ĥasan Álī Melsi, in the newer edition of *Waşāyā* has answered these objections with more proofs and in much more detail. Translating the entire refutation would make this even lengthier; I have taken certain points from his refutation and reworded here for brevity. I have also presented some arguments based on my own observation. Allāh táālā knows best. We ask Him to forgive our mistakes and accept our good deeds for the sake of His beloved Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.

Appendix D

TRANSLITERATION KEY

Urdu Letter	Latin Character	Urdu Example	Transliteration	Similar Sound
ا أ ء	a	أمير	**a**mīr	**a**mazing
ب	b	باب	**b**āb	**b**asket
ت ة	t	تاج	**t**āj	**t** in French **t**rois
ث س ص	s	ثابت سلام صبر	**s**alām	**s**oft
ج	j	جسد	**j**asad	**j**am
ح	ĥ	حسن	**ĥ**asan	similar to **h**ose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	**kh**abar	similar to Scottish lo**ch** no english equivalent
د	d	دار	**d**ār	**d** in French **d**ais
ذ ز ظ ض	z z ż z	ذكر زبان ظل ضياء	**z**ikr **z**abān **ż**ill **z**iyā'a	**z**one
ر	r	راشد	**r**āshid	trilled **r** as in **r**ose
ش	sh	شاب	**sh**āb	**sh**ock
ع	á, í, ú, ý	عرب علم عمر	**á**rab **í**lm **ú**mar **ý**īd	voiced pharyngeal fricative no English equivalent

Urdu Letter	Latin Character	Urdu Example	Transliteration	Similar Sound
		عید		
غ	gh	غار	**gh**ār	as in French **r** **r**ester voiced uvular fricative
ف	f	فجر	**f**ajr	**f**lower
ق	q	قریب	**q**arīb	a guttural **k** voiceless uvular stop no English equivalent
ك	k	کتاب	**k**itāb	**k**in
ل	l	لباس	**l**ibās	**l**ate
م	m	مال	**m**āl	**m**orning
ن	n	نور	**n**ūr	**n**oon
ں	ñ	میں	me**ñ** mai**ñ**	Nasal as in French Bla**n**c
ه	h	هدی	**h**udā	**h**ouse
و	w	وزیر	**w**azīr	**w**ord
ي	y	ید	**y**ad	**y**ellow
پ	p	پار	**p**ār	**p**art
ٹ	⊠	روٹی	ro⊠ī	**t**omorrow
چ	ch	چار	**ch**ār	**ch**oose
ڈ ڑ	⊠	ڈر پڑھ	**d**arr pa⊠h	**d**are
گ	g	گ¬ب	**g**ulāb	**g**old
ا	ā	باب	b**ā**b	f**a**ther

Urdu Letter	Latin Character	Urdu Example	Transliteration	Similar Sound
ي	ī	سرير	sar**ī**r	tr**ee**
و	ū	[illegible]ور	ţ**ū**r	r**oo**t
عا	áā	عالم	**áā**lim	-
عي	ýī	عيد	**ýī**d	-
عو	úū	عود	**úū**d	-
شّ	sh’sh sh-sh	الشمس	ash’shams ash-shams	-
أ	a’ or a-	مأمور	ma’mūr	-
ئ	i’y or i-y	بئس	bi’ysa bi-ysa	-
ؤ	u’ or u-	لؤلؤ سؤلك	lu’lu’ su-lika	-
	’	أصحاب تكحيل أسهل	aş’ĥāb tak’ĥīl as’hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تكحيل أسهل	aş-ĥāb tak-ĥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi^{n}	to indicate an elision
	-	مآرب	ma-ārib	separator when elongation follows a vowel

This table contains major characters/sounds in Urdu transliteration; a number of vowels, diphthongs and combination sounds unique to Urdu/Indian languages are omitted for brevity.

SOURCES

1. *Waşayā Sharīf*, printed by *Abu'l Úlā'yī Press*, Agra; this is an older edition in which the calligrapher made an alteration, which Deobandis use to defame Sunnis.

2. *Waşāyā Sharīf*, published after 1418 AH (PDF available on the Internet) with refutations of objections by Deobandis by Mawlānā Muĥammad Ĥasan Álī Riđawī Baraylawī Melsi.

3. *Waşaya Sharīf*, reproduced in full by Mawlānā Żafaruddīn Bihārī in his *Ĥayāt e Alahazrat, Vol.2, p577-588.*

4. *Ĥadāyiq e Bakhshish – Volumes 1 & 2*, Alahazrat Imām Aĥmad Riđā Khān, published by Raza Academy, Bombay, 1998.

5. *Fatāwā ar-Riđawiyyah*, *Volume 9*, Alahazrat Imām Aĥmad Riđā Khān.

ABOUT THE AUTHOR

Mawlānā Ĥasanayn Riđā Khān al-Baraylawī[197] was born in 1310 (1893). He was the second son of Mawlānā Ĥasan Riđā Khān[198] [d. 1316 AH].

He studied in his uncle's school *Manżar e Islām*, and under his illustrious uncle, Alahazrat. He read a few books of logic and philosophy under Mawlānā Żahūr al-Ĥasan Fārūqī and Mawlānā Ábd al-Ázīz, both students of Mawlānā Ábd al-Haq Khayrābādī.[199] After graduation, he taught at *Manżar e Islām* for a while; thereafter, he ran the Ĥasanī Press, which published a number of Alahazrat's works, in addition to books by other sunni scholars.

Mawlānā Ĥasanayn was married to Alahazrat's daughter; after her demise, he married a second time. He had three sons and a daughter from his second marriage.[200] All his three sons are prominent scholars:

1. Amīn e Sharīát Mawlānā Sibţayn Riđā Khān. [d. 1437/2015]
2. Şadru'l Úlamā Mawlānā Taĥsīn Ridā Khān [d. 1428/2007]
3. Mawlānā Ĥabīb Riđā Khān.
4. His daughter, who is married to Tāj al-Sharīáh Mawlānā Muftī Akhtar Riđā Khān.

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197 This is based on a biographical note in *Tazkirah e Khulafā e Alahazrat* by Sadiq Qasauri and Majidullah Qādirī, pages 222-226, which is itself based on an essay by Mawlānā Sibţayn Riđā Khān according to one of the authors.

198 Younger brother of Alahazrat Imām Aĥmad Riđā Khān al-Baraylawī [1272-1340 AH].

199 He was the son of Mawlānā Fazl e Haq Khayrābādī [1212-1278 AH].

200 He had one daughter from his first marriage.

He was a prominent student and disciple of Alahazrat Imām Aĥmad Riđā Khān, who mentions him as one of his deputies in his *Al-Istimdād*:[201]

> *dey ĥasanayn woh taqbīĥ un ko*
> *jis se burey khisiyātey ye haiñ*
>
> Ĥasanayn gives them[202] such disfiguring[203] blows
> By which, heretics are utterly embarrassed and disgraced

He is also the *khalifah* of Sayyid Abu'l Ĥusayn Aĥmad Nūrī Barakatī. Mawlānā Ĥasanayn Riđā is known by the title: *Ĥakīm al-Islām*.

His prominent students:

1. Mawlānā Hashmat Álī Khān.
2. Mawlānā Ghulām Jīlānī Aáżamī.[204]
3. Mufti Iýjāz Walī Khān Riđawī.
4. Muftī Taqaddus Álī Khān.[205]
5. Mawlānā Ĥāmid Álī Raypūrī.

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[201] *Al-Istimdād álā Ajyāl al-Irtidād*, a lengthy poem refuting the various heretical sects, in which the imām also mentions many of his *khulafā*.

[202] The heretics.

[203] Ĥasan means beautiful; *taqbīĥ* means disfigure, to criticise and demonstrate the ugliness of heretics, such as Deobandis.

[204] He is the nephew of șadr al-Sharīáh Mawlānā Amjad Álī Khān.

[205] He is the son of Alahazrat's cousin; also, he is the student and son-in-law of Mawlānā Ĥāmid Riđā Khān.

Ĥakim al-Islām was also a poet, and some of his lines reflect the natural talent and yearning that he inherited from his father and uncle:

teri naál e muqaddas jis ke sar pey sāyah gustar hai
wahī farmāñ rawā e haft kishwar hai, sikandar hai

if your blessed shoe casts a shadow on someone,
he becomes the emperor of the world – an alexander

The following are some of his works that have been published:[206]

1. ***Translation of Ĥusām al-Ĥaramayn in Urdu***
2. ***Dasht e Karbalā***
3. ***Niżām e Sharīát***
4. ***Asbāb e Zawāl***
5. ***Ĥilyah e Alahazrat***
6. ***Waşāyā Sharīf***

He passed away at the age of 91 in 1401 (1980). May Allah táālā have mercy on him and be well pleased with him.

[206] *Tazkirah e Khulafā e Alahazrat.*

RIDAWI

رضا

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